

HISTORICAL
SKETCHES
OF
IOWA BAPTISTS

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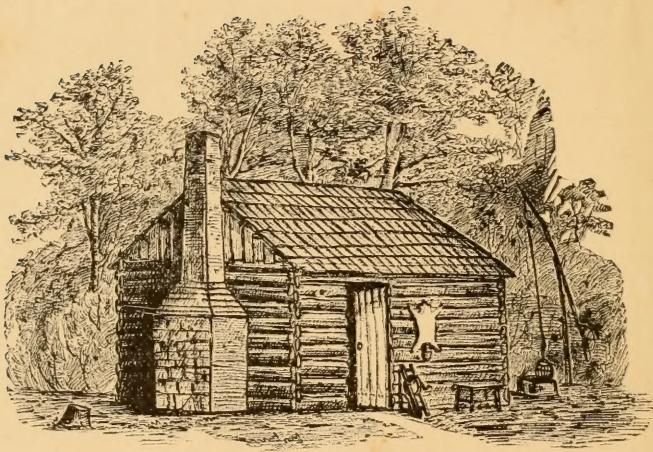


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CABIN IN WHICH THE FIRST CHURCH ORGANIZED.

HISTORICAL SKETCHES

— OF —

IOWA BAPTISTS.

COMPILED AND EDITED UNDER THE AUTHORITY OF THE IOWA
BAPTIST STATE CONVENTION BY REV. S. H. MITCHELL,
HISTORIAN OF THE CONVENTION, WITH AN
INTRODUCTION BY D. P. SMITH, D. D.



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ERRATA.

Page 106, line 20, for 1848, read 1845.

Page 115, line 2, for Dubuque, read Davenport.

Page 215, line 31, for Winterset, read Winthrop.

PREFACE.

The writer of the following Sketches would fain preoccupy the mind of the reader with a few preliminary observations, the better to prepare the said reader to take the succeeding pages at their true value and to get the most out of them.

FIRST: If he is examined as to how *he* came to undertake the work, such as it is; ask the bud just ready to change into the most common of flowers, how it came to be the bud that it is. It cannot tell. You can not tell. There has been a beginning—back where? A process of growth—how? perhaps long before it developed into conscious bud (ism). So the present work has been a growth; long a hidden growth, so to speak, before there was any conscious purpose in the mind of the writer. He will try to explain. When, twenty-four years ago this past January, the present writer was appointed General Missionary and Financial Agent of the Iowa Baptist State Convention, Baptist work in the largest part of the State was in its infancy. Newer than we then realized. Only three Associations in the State were more than ten years old, and one of them had already passed away, giving place, however, to two others. Entering into the State work under these conditions with *everything about it* to learn; entering into it with all the energy of our being, and making it a part of our life, and our life a part of its life, we were compelled to study the situation in all its phases. Nothing in its past history escaped our attention. Nothing that came into notice at all. Seven years were thus spent in continuous annual contact with the work and workers. Now in the centers, now off on the borders. Most of those who had made beginnings were still at their posts and we learned to know them and to love them. During the whole quarter of a century our relation to State work has been almost continuous, either as a member of the Board or as a Missionary pastor. For twenty-five years we have attended every annual meeting of the Convention but one. Incidents, names, and associations were all this time being cherished in the memory, and others laid by in the library, most of the time without any conscious purpose as to their future use. So much for predisponent growth. Again in 1884, the fiftieth year of Baptist life in Iowa, in the ordering of Providence the writer was pastor of the Danville Church which should have celebrated its fiftieth anniversary at the close of that year. This brought the matter up afresh, and with the advice of friends the Historical Sketches of Iowa Baptists began, in a series of numbers in the *Standard*. The rest the reader knows.

SECOND. The reader must be reminded how ruefully condensed, much of such a history must be in order to at all touch points in themselves all worthy of a larger place. In 1876, in one of the oldest Associations a committee was appointed to prepare "a Centennial History" of the Association. The chairman of that committee was a very intelligent minister and a scholar, not now in the flesh. After carefully looking over the ground for a year, and taking in something of its dimensions he did not attempt to write a history but made a report in which he said: "A history of the Association that would be at all satisfactory, must necessarily embrace an extent of matter which would make a volume. For example. The Association, organized in 1839, has been perpetuated, through a series of changes, to the year 1877 (the date of the report). The law of its preservation is deserving of attention as well as the body of the principles involved in its organization. The names of seventy-five churches appear on the record, having been in existence for longer or shorter periods. Their localities and the causes which effected their extinction, and other matter connected with their existence ought to be noticed. On these same records we find the names of 153 ministers of the gospel. Historical sketches of many of these men would be essential to the history of the Association. Other faithful laborers in the vineyard, both brothers and sisters, would need mention. The labors of these ministers and others furnish an exhibition of zeal, self-denial, and devotedness, and a constancy of faith and noble endurance for Christ's sake, which ought to have special mention in detail. The territory at the time these elder brethren begun their work was largely in possession of various Indian tribes, and consequently uncultivated, and, though a beautiful country, was still a wilderness. Then it ought to be shown in the history that the distinguishing characteristic of the Association in point of doctrine is, as Dr. Mosheim defines it with regard to that long succession of ancient Baptists, who lay concealed in almost all the countries of Europe, before the rise of Calvin and Luther and who held "that the invisible church is inaccessible to the wicked and unrighteous, and is exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and to reform transgressors." It will be seen by the above that an adequate history of a single association would require a volume of little less dimensions than that which has been practicable to us in sketching the whole state. After the printing of the first few forms the assiduous application of the condensing process was ever present as an imperative necessity.

THIRD. The friendly reader will bear in mind that, whatever may have been our means of knowing of the things whereof we have written, many things have transpired in the history of Iowa Baptists, known and

remembered by different brethren, that it has been impossible for the writer, or any other one person to know, and that there has been no appropriation of money nor other means provided to enable the historical committee to go about the state and hunt up all the pioneers and find out all they know. Furthermore, it was said, some years ago by a once distinguished divine, that it was quite possible for people to remember very distinctly events that had never taken place. It will not be surprising if some who were active in the earlier years, may, in the infirmity of years, remember things differently than they appear on such records as have been accessible. That errors will have crept into the book, is doubtless inevitable, but great pains have been taken to make it as accurate as possible, depending upon, and carefully consulting the records wherever personal knowledge, or the knowledge of some well-known brother has not been available, and imparting only such facts as are borne out by these sources.

FOURTH. Our venture is sent forth with no claims for literary excellence. We have not attempted to write essays on the matters introduced, nor to exhibit rhetorical skill, nor to deal in figures of speech. The one paramount desire that has dictated these sketches has been to honor God by presenting and preserving a record that would justify the now historic exclamation, "What hath God wrought!" in looking over our past history; to awaken pious recollections, to sanctify personal and religious associations as God does in His providence, turning the hearts of the pious to holy remembrances of the past, and to afford pleasure to the toilers in life's vineyard, and especially to the fathers and mothers in Israel yet among us, by turning their thoughts to their collaborators who have gone before, and to the displays of divine grace with which our past history abounds, and finally to preserve for the future historian a mass of material which, else, must in a few years have been lost. We are persuaded that whatever the merit of the book, the time is fast passing when its preparation on its present plan would have been possible.

S. H. M.







INTRODUCTION.



FAITHFUL transmission of the records of each generation, involves a legitimate responsibility. "One generation shall praise thy works to another." *Psalms* 145:4.

From the earliest ages, stones have been set up, monuments builded, histories, more or less in detail written and repeated to children and children's children; enabling them intelligently, and as enjoined, "abundantly, to utter the memory of God's great goodness." *Psalms* 145:7. "Thou shalt remember all the way which the Lord thy God led thee these forty years." *Deut.* 8:2.

Iowa Baptists, acknowledging the validity of the obligation, requested Rev. S. H. Mitchell to write their history and cancel the claim. Mr. Mitchell has not betrayed the trust committed. Pledges of fidelity to persons, organizations, and the denomination, have been scrupulously kept, and the sanguine expectations of his many friends more than realized. For his exhaustive, painstaking labor, in gathering material, and pushing the work to an early completion, he is worthy of all praise.

The history of Iowa Baptists is nearly or quite co-extensive with the history of the State. The exhaustive history of the one involves frequent allusions to the other.

Baptist churches, with other Christian organizations, have exerted a silent, undictatorial, but felt, modifying influence, in the enactment and execution of laws, and the founding of humane institutions. There has always been a vital, though not organic union of this Commonwealth with Christianity. True, the Puritanical "Blue Laws" have been indignantly repudiated; nevertheless, in the language of E. G. Robison, LL. D., president of Brown University, "the religious wave of the Puritan and Colonial periods, has not become a spent force" in Iowa. The trend of the church has been to unify the people in planning and executing for the public weal. It was wisely and truthfully said by Carlisle, "there never has been a nation yet, that did anything great, that was not deeply religious."

The church and the school house (which Baptists have always fostered) have been important factors in the development of Iowa. By unanimous consent they have been pushed to the front in the progressive line of march.

On a time, three Baptist ministers, including the Corresponding Secretary and Financial Agent of the Iowa Baptist State Convention, and a distinguished pastor, while exploring in a destitute part of the State, approached a beautiful lake. The first indication of civilization which attracted their attention was a very beautiful and substantially constructed school house, painted and furnished in a style that would have honored Massachusetts, or any State in the Union. Upon meeting a boy, they asked, "have you a school here?" "Yes," was his reply. "How many scholars attend?" "Three," was the prompt response. Judge of the surprise of those gentlemen to learn that there was only one family within twelve miles of that lake. But a *school house* was there, and a trio of Baptist ministers looking for an opening for a mission outpost, and an eligible site for a meeting house.

In another locality, business men of enterprise and push, comprehending the exceptionally rare advantages of the place, had built a school-house and laid out a town. These gentlemen, making no pretensions to personal piety, but, appreciating the absolute necessity of some religious organization to facilitate the speedy development and highest prosperity of their embryo town, said to one of the Baptist trio of explorers, "send us a preacher and we will build a church at once."

The author of these well delineated sketches, causes to pass before the reader a life-like panorama, a pen-picture, illustrating the various stages of development. In this panoramic view, we are first introduced to the early pioneer Baptist, voicing the Macedonian cry, "Come over and help us." In response, a modern Elijah,—a Baptist missionary appears in the scene, crying, in groves and unpretentious school houses, "prepare ye the way of the Lord." Soon a Mission Station and a Sunday school spring up, followed by a church and a meeting house. Interested, captivated, we gaze, and lo, and behold, churches are multiplied, associations and the Iowa Baptist State Convention are organized, combining strength, and utilizing agencies, and means for aggressive work. In the back ground are the pastures of the buffalo, the elk and the deer, the hunting grounds, the camp fires, the trail of the retiring Indian, who, not infrequently puts in an exciting appearance, but whose trails are often utilized by the pioneer missionary in exploring his field. The passing view, is varied by defeats and victories, clouds, sunshine, seeding and harvest. The closing scene anticipates the end—the mutual rejoicing of the sowers, and the reapers, who, having shouted, "Harvest home!" will swell the enthusiastic Hosannas, and the Amen!

Made familiar with the mustard-seed sowing, the ger-

mal life, and incipient growth, we more fully appreciate the subsequent marvelous development. That in the history of Iowa Baptists, there was emphatically a day of small things, is not disguised; a day when in conscious weakness, the inquiry doubly italicised, echoed, and re-echoed all along the line, "by whom shall Jacob arise?" for he is small. As we listen, from behind the clouds, the girding response, comes thrilling from lips divine, "not by might, nor by power, but by my Spirit, saith the Lord." The means and available force, seemed unequal to the work demanded, or the results anticipated. But earnest men,—men of prayer, in the name of the Lord accepted the situation; and before their practical faith, difficulties gave way, and seemingly, insurmountable obstacles were converted into auxiliaries, to push on the work, and consummate their hopes. With a faith, which took hold of the Divine arm,—made available the Divine promise,—they identified themselves with the cause while in the dark, and helped it struggle up to the light,—adopted it in its infancy, and helped it on to the maturity of manhood;—burned the bridges behind them, staking everything upon the issue. Some of those self-forgetting, self-sacrificing workers, have lived to see the little one become many thousand, and the small one a mighty force for aggressive work.

The reader, as he considers the wonderful change, the multiplied churches, and associations, efficient auxiliaries of the State Convention, marshaling under the watch-word, "Iowa for Christ," is prompted to underscore the exclamation, "What hath God wrought!" and exultantly call upon the early croakers, to come and walk around our Iowa Zion,—counting her towers of strength, considering her bulwarks of defense, and join in magnifying God's abounding grace; who by favoring providences, and his guiding

spirit, led his people, as "by a pillar of cloud by day, and of fire by night," into the efficient occupancy of this broad field,—this goodly land, than which the sun never rose on one fairer, or invested with more startling possibilities.

The uncancelled debt of gratitude, due the American Baptist Home Mission Society, for primary and important work, in planting and fostering the early, and some of the more recently organized churches of Iowa, has not been ignored in these Sketches. She is our acknowledged *alma mater*. Yes, in a very important sense, the mother of us all. True to her maternal instincts, when her precocious Iowa child, (I. B. S. C.) ambitious to set up independently, and manage for herself, assumed a load too heavy for her years, staggered and stumbled, she did not scold; but, with maternal consideration and sympathy, reached out a helping hand, and established her goings upon a more permanent basis. Ignore the help of the American Baptist Home Mission Society, and some of the most stirring pages in these Sketches, had never been written. Aye, you change the entire record. No marvel, then, that her praise is upon the lips, and her practical sympathy embalmed in the memory and hearts of Iowa Baptists. Long live our fostering mother! May her efficiency be more and more augmented as the decades roll on.

The author has acknowledged and underscored the importance of the Sunday School work. Indeed, the Sunday School is recognized as an essential factor in the highest efficiency of the church, an indispensable auxiliary in the execution of her sublime mission. From this source, under God, she has come largely to look for recruits. Indeed, many of her most efficient workers, are honored graduates from the Sunday School. Point us to a church in these times, which ignores the Sunday School, and we will point you to a church whose banners trail in the dust.

Every intelligent Baptist will rejoice in the prominence given in this volume to educational matters. There was early manifested a commendable zeal in this direction; that it was always according to knowledge, is not claimed. Primary schools and higher institutions of learning have been established. Burlington College, Osage Seminary, Central and Des Moines Universities, have done a grand work. But, that early and continued concert would have augmented the efficiency of that work, is not questioned. Proposals for the unification of the two Universities, on a liberal basis, have been made, which inspires hope of a brighter day. May it not prove a forlorn hope.

The Iowa Baptist Union for Ministerial Education, is the legitimate offspring of the Convention. The author magnifies, but not unduly, the importance of its work. Many of its beneficiaries have developed into efficient pastors. Ignore the work of ministerial education, and you strike down many a standard-bearer from Zion's stormy battlements, multiply the number of pastorless churches, recall some of the most successful workers in the foreign field, and forestall some of the grandest achievements for the world's redemption.

Said Spurgeon, "The first and most important work of the church, is the multiplication of laborers." And is not that orthodox? Were Christ in person to attend some of our Baptist anniversaries, he doubtless would endorse many resolutions which are spread upon their minutes, sustaining them with overwhelming arguments and moving appeals, stirring the hearts of the most covetous, intensifying the practical sympathy of the most benevolent, emptying the coffers of the rich, and calling forth the widow's mite. But were he with his own Divine hand to frame an article to be placed upon these annual documents, characteristic of himself, and bearing upon its very face, a

distinctive feature of his own views of Christian agency in building up his kingdom, it doubtless would be couched in his memorable words ; “*The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest.*” An enlightened acceptance of the implied conditions of that prayer involves the legitimate work of the Iowa Baptist Union for Ministerial Education. With stirring Macedonian appeals coming from the East and the West,—the North and the South ; and harvest fields ripe for the reapers, deepening and widening, and waving in the distance, shall that prayer be ignored ? Nay verily. It shall never become obsolete until every land, every mountain and valley and heathen jungle shall echo and re-echo with the herald voice of salvation. Aye, until the exultant acclaim shall echo from earth to heaven, and from heaven to earth, “ the kingdoms of this world, are become the kingdoms of our Lord, and of his Christ.”

These pages are also enriched with the exceptionally bright record, which Iowa Baptists have made in the Foreign service. Home demands, home destitution, have not been made a pretext for ignoring the claims of the perishing millions in heathen lands. Not only has a liberal response been made to appeals for funds, but some of the choicest of their sons and daughters have been consecrated to the work; have borne the lamp of life amidst the death shades of benighted millions, perishing beyond the seas. Miss Garton, Miss Miller, Rev. Loughridge and wife, Rev. J. E. Clough and wife, Rev. Dr. Keith and others have performed a work there, the results of which can never be measured, until the influence of their earnest, self-sacrificing toil, reaching down the revolving ages to the end of time, shall have been gathered up and reviewed under the blaze of eternity’s broad sun light.

Iowa churches instead of being depleted, weakened by this liberal policy, have been strengthened, built up; for "good measure, pressed down, shaken together, and running over," has been returned. Never were the Iowa churches stronger, or served by more efficient pastors, and educators than now,—men able to measure swords with the champions of infidelity; and, in the name of the Lord, to lead Zion's marshaling hosts into the gathering conflict—a conflict, which in the words of the late George W. Eaton, LL. D., is "more fearful in its aspect and more tremendous in its final issue than ever raged upon the battle field of nations."

These sketches were not written by a pessimist or a croaker; they are replete with cheer and hope, confidently predicting continued and enlarged success, and in the near or more distant future, a brilliant victory. God speed the predicted day!

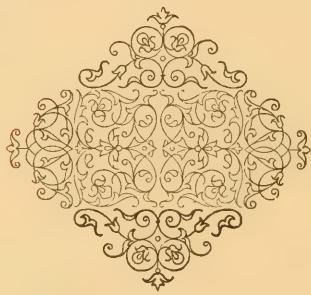
I take great pleasure in commending to Iowa, and *all* Baptists and the reading public this beautiful, well-written volume—replete with facts, stranger than fiction; involving some of the brightest pages and most stirring chapters in the records of the denomination.

The author, like Paul, might have indulged in some personal reminiscenses, as of "labors more abundant, in journeyings often, in weariness, in hunger and thirst, in perils by land and by water," amidst burning prairies, blinding blizzards, storms and devastating cyclones, including providential escapes and miraculous deliverances from the very jaws of death. But constitutional modesty restrained his pen. Moreover, an exhaustive history of Iowa Baptists would involve copious extracts from the great memorial book on high, upon whose enduring pages, unwritten chapters have been stereotyped.

But when we meet and greet in the great beyond, having access to those imperishable records, we shall review this history more in detail; not to boast of any labor performed or to murmur of any trials endured. No, no. But to magnify the grace which girded for the toil, and sanctified to us the trial; that with a more bounding throb of gratitude and a richer song of praise, we may celebrate the wonderful achievements of the Great Captain of our Salvation; and adoringly cast ourselves and our crowns at His feet, voicing and underscoring those stirring words, "*not unto us, not unto us, but unto thy name give glory.*"

DEXTER P. SMITH.







CHAPTER I.

BEGINNINGS—THE FIRST CHURCH—CONSTITUENT MEMBERS. ILLINOIS PREACHERS.



OME few years prior to 1834, the date at which our story begins, in a revival of religion, it is supposed, in the Brush Creek Baptist church in Green County, Kentucky, two young persons of humble parentage and circumstances were converted to God and immersed into the name of the Father and the Son and the Holy Spirit. Their names were William Manly and Hepzibah Mathes. The latter and her sister, afterwards Mrs. Chandler, were baptized into the fellowship of the Brush Creek church by Rev. Johnson Graham, their pastor. In a year or two after their baptism these two were united in marriage, and in 1834 removed to the then territory of Iowa, on the west bank of the Mississippi river. When they landed, where the city of Burlington now is, they found four or five log huts. The spring of 1835 may be regarded as the beginning of white settlements in this part of Iowa. There was, as far as is known, no religious organization. Brother and sister Manly and a few other Baptists from Illinois and Kentucky were among the earliest settlers. Though young and inexperienced, and coming to take up their abode in

an almost unbroken wilderness, they had had the forethought to bring with them a copy of the articles of faith of the Brush Creek Baptist church, and they were not long to remain without church privileges. There was evidently the will, and the Lord soon opened the way. Desirous of organizing themselves into a regular Baptist church, the hardy pioneers invited Elder John Logan, of McDonough county, Illinois, to come over and preach to them and assist them in their purpose.

On the 19th day of October, 1834, Elder Logan and Gardner Bartlett arrived in the settlement. On the same evening, in the rude hut of Noble Hously, Elder Logan preached, it is believed, the first sermon ever preached in this part of Iowa, by an evangelical minister to a congregation of white people. On the next day after another sermon in the same place, by the same preacher, the following brethren and sisters were organized into the Regular Baptist church at Long Creek, Iowa, now the Danville Baptist church. Their names were : Enoch Cyrus, Rebecca Cyrus, Anna Cyrus, Frank Cyrus, Rachel Dickens, Mary Ann Dickens, Noble Hously, Naomi Housley, William Manly, Hepzibah Manly and Jane Lamb. The Articles of Faith adopted were those of the Brush Creek church, brought by sister Manly, and are still preserved in the records of the Danville church. Though somewhat crude in their phraseology, they are eminently sound and clear in all the doctrines that characterize Baptist churches at the present day.

Thus we have the record of the planting of the Baptist tree in the soil of Iowa. Before we proceed to note the successive steps of its growth, let us pause for a moment's meditation upon the time.

Fifty years ago ! What changes have marked this half

century in the world's history! What an epoch in the annals of our Baptist life! The greatest preacher of modern times, C. H. Spurgeon, was then an infant in his mother's arms. A few months before Barnas Sears had baptized that historic group, the hero Oncken and his five associates in Germany. By and by Oncken was to be welcomed, as our annals will show, under the shadow of this Iowa Baptist tree, and to water its roots with the refreshing stream of his own gracious life and words. One of the ministries of these reminiscences, we trust, will be to emphasize the preciousness of these sanctified associations of the great Christian brotherhood, to remind us of the connection we are permitted to have with the mighty movements of the age.

This Iowa Baptist brotherhood now, in 1834, begins its history with a single church and a membership of eleven souls. A few more may have been received before the year closed. One, still living, sister Chandler of the Danville church, then a widow and sister of Mrs Manly, came within a week or two after the organization. Also Wm. Mathes and family. "The visits of the Illinois preacher, Elder Logan, were continued, at irregular intervals perhaps, up to the spring of 1836." Up to this time we have no record of any Baptist minister settled in Iowa.

The next record of organization is that of a church about six miles southwest of Burlington, by Elders James Lemen, Moses Lemen and John Clark, from Rock Springs, Illinois. The name at first adopted for this church and an incident out of which the name grew, are suggestive of a struggle already begun, which has since borne a rich harvest to humanity. The name chosen for this second organization was "The Baptized church of Christ, Friends to Humanity." It had its origin in Kentucky under the labors of Elder Clark who had formerly been a member of

the M. E. church. When about to close his connection with that body he refused to take his pay for services rendered ; the reason stated in his own words being, "It is the price of blood." When asked, "What shall we do with it then ?" he replied, "Buy a place to bury the negroes in," which it is said they did. This second Iowa organization was afterwards called "Rock Spring," and after a few years became extinct.

Of the Illinois ministers mentioned above we find the names of Gardner Bartlett, John Logan, Moses Lemen and John Clark, as missionaries of the American Baptist Home Mission Society in 1834. Some of them two or three years earlier.

In 1839 material for history began to increase, with the first associational organization. This we reserve for the beginning of the next chapter.





CHAPTER II.

FIRST ASSOCIATION—NAME—MINISTERS.—SECOND ASSOCIATION—EARLY CHURCHES.



IT is the characteristic of Baptist churches to seek association as drops of water flow into each other. Accordingly, as soon as there are three or four churches in the new territory of Iowa, we find them moving into association.

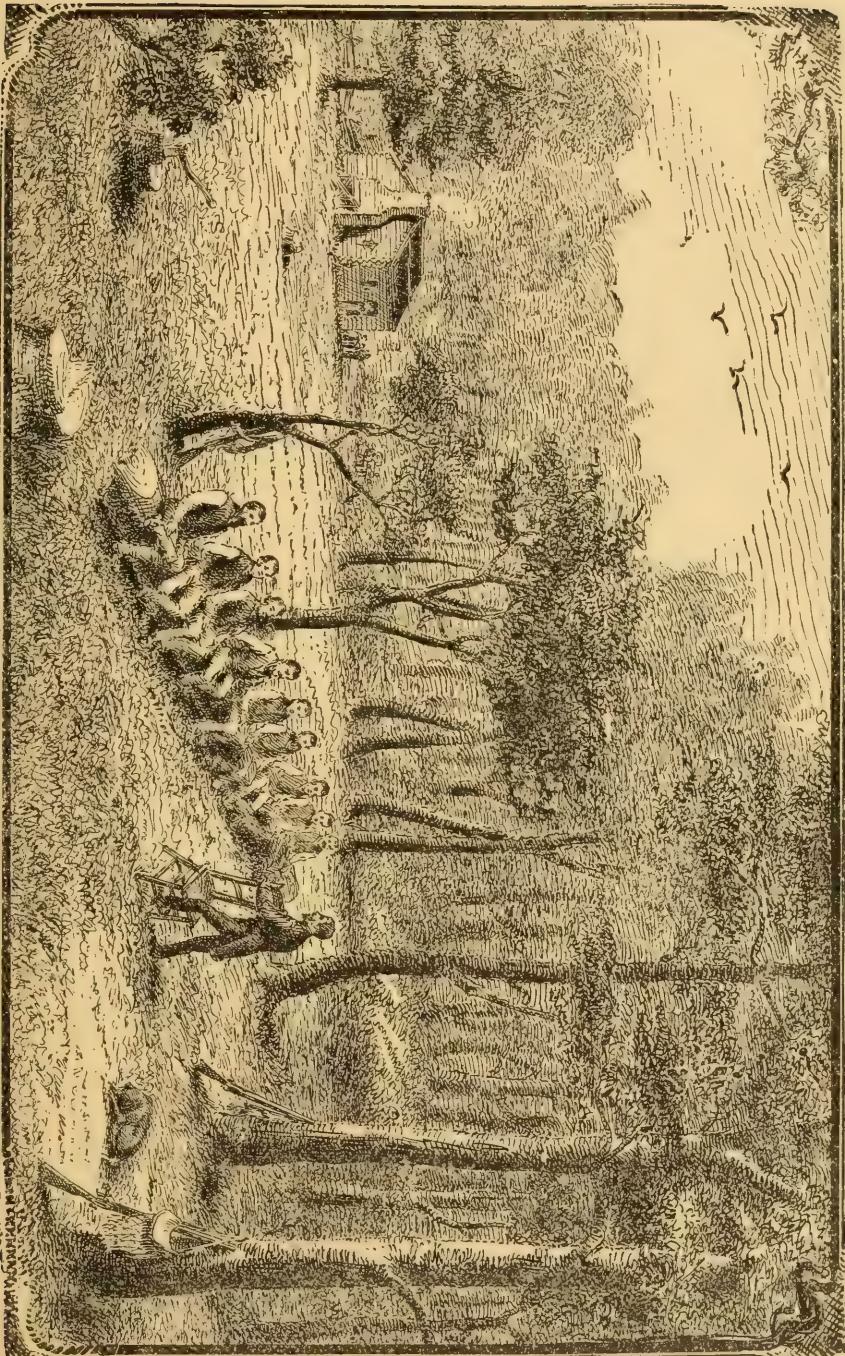
The third church organized seems to have been the Pisgah church, twelve miles north of Burlington, in 1838, and the fourth probably the Union church, in Lee county, not far from the Des Moines river, in 1839. In August, 1839, at the regular monthly meeting of the Long Creek (now Danville) church, they were met by delegates from the Rock Spring and Pisgah churches, and the first associational organization took place. The place of meeting was in a grove about fourteen miles west of Burlington. The entire membership of the three churches was less than ninety, the number of delegates present ten. "The organization was effected and the entire business of the meeting transacted, while nine of these delegates sat in a row on a log, and the Moderator stood before them supported by the back of a chair."

It appears from the only data in my possession that Jonah Todd was Moderator, and Alexander Evans, Clerk, and that Hezekiah Johnson preached the introductory sermon. The name at first chosen was "The Iowa Baptist Association." This was afterwards, upon the organization of another, changed to the Des Moines Association. It did not, perhaps, occur to the brethren at the time that they should, in many years, be under the necessity of changing the name to make it appropriately descriptive.

As illustrative of the "unexpected" that has been constantly "happening" in the growth of this great region, I am reminded here of an incident related to me by one who was, if I remember correctly, present, at a somewhat earlier date. It was in Northern Ohio or Western New York. A Baptist Association was being organized, and it had been proposed to call it the Northwestern Baptist Association. It was then the farthest northwest of any Baptist organization. The name seemed appropriate, and was about to pass unchallenged. But there was one brother more sanguine than the rest who, with some hesitation, evidently feeling that he might be regarded as a little wild, drew himself up and said something like this: "Brethren, I don't know about the name. It may be that the time may come when it would be a misnomer. Indeed," said he, "I should not be surprised if some of us should live to see the day when there will be *a Baptist Association still west of us.*" This was scarcely more than two generations ago. Comment is not needed.

We come now to note the beginnings of growth. The mustard seed has been planted in the garden of Iowa soil, and the branches have begun to put forth.

We take our first standpoint at the year 1840. The mother church is now six years old. To the four churches



before named, Long Creek, Rock Spring, Union and Pisgah, have now been added one each at Davenport and Le Claire, and possibly at Dubuque and Keosauqua. Later tables place the organization at Dubuque in 1841, and the one at Keosauqua seems never to have had more than a very dim "visibility." The ministers who entered the State prior to 1840, were Alexander Evans, Hezekiah Johnson, Ezra Fisher and Calvin Greenleaf. The only account I have found of the last is that he was under commission of the Home Mission Society at Davenport, in 1839 eight weeks, and from 1835 to 1838 at Griggsville, Illinois. Alexander Evans was under appointment at Burlington and surrounding country four years—1839 to 1841 inclusive—except less than half of 1841. Hezekiah Johnson was under appointment most of the time as an itinerant from 1839 to 1844. He came from Ohio in 1836, and left for Oregon in 1844. Elder Evans came from Indiana in 1839, and left for Oregon in 1845. During four years of this time he was pastor of the Long Creek Church. The spiritual activity of these pioneers must have been remarkable. In a history of the oldest Church, Rev. R. King says, "One peculiar feature was its gradual and constant growth. Conversions seemed to take place through the entire year, and baptisms are reported at twenty-three regular monthly meetings, in a period of four years and ten months." In 1841 a Church was organized at Farmington, and also one at Muscatine, then called Bloomington, probably by Ezra Fisher. In the same year W. B. Morey is commissioned by the Home Mission Society thirteen weeks at Iowa City.

The next year, 1842, marks an epoch in our history upon which we may well bestow more than a passing notice. "In response to a call voted by the Des Moines Association in 1841, a Convention of brethren from the Baptist churches in Iowa Territory, was held in Iowa City on the third and

fourth days of June, 1842, to consider the expediency of forming a Territorial Association for Missionary purposes." The names are preserved of twenty-five delegates who were present at this meeting, eight ministers, and seventeen laymen. The names are as follows: Elders Ezra Fisher, B. Carpenter, Hezekiah Johnson, J. W. Todd, M. J. Post, W. B. Morey, Charles E. Brown and Ira Blanchard. Laymen, Stephen Headly, Amos Matthews, M. W. Rudd, J. M. Choate, J. Brown, A. Denison, J. Parks, J. Wolf, R. C. Mason, Henry A. Ritner, Joseph Downing, E. Whipple, Henry Headly, John N. Headly, Wm. Elliott, John Potter and Benjamin F. Pike.

Of these Rev. Charles E. Brown is still living in Northern Iowa, his praise in many churches where he has labored in word and doctrine during the forty-four years of the Convention history. M. W. Rudd recently closed a quiet and useful life in Washington, Iowa, and was promoted to a well-earned rest above. This brother, with perhaps some others, walked seventy-five miles to attend the meeting for organization of the Convention.

Of another brother yet living, we use his own words: He was "a poor bashful boy, afraid of his own shadow, far from home, in a land of strangers, glad to be let alone." This was William Elliott. A licentiate at the time, he was not long let alone. His shadow certainly never grew less, nor is it likely that his fear increased. He was ordained in the fall of the same year at Rochester, three miles from Keosauqua. Members of the council were, Hezekiah Johnson, A. Burnett, Alexander Evans, M. J. Post, John Bond, Daniel Jewett and M. W. Rudd. For over forty-one years he "has travelled over the trackless prairies, by night and by day, swimming swollen streams and preaching the Gospel continually." "His natural force," not yet

greatly "abated," he has recently gone to Nebraska to try again pioneer life. Bro. Elliott was probably the first Baptist minister ordained in Iowa, unless M. J. Post was ordained here.

There were now, at the organization of the convention, 382 members in the territory in somewhere from ten to fifteen churches. At the same meeting at Iowa City, "delegates from the churches north of the Iowa River had an informal meeting and considered the matter of forming another district association," and September 16, of the same year, a meeting was held in Davenport, "in a small one-and-a-half story building on Front Street," and the Davenport Association was constituted. There were delegates present from seven churches, including the one at Rock Island in Illinois. The aggregate membership was eighty-six. As illustrating some of the experiences of these pioneers, and the questions to be settled, Rev. Charles E. Brown, who was at the organization, says, "Fixing the time of year for the annual meeting of the Association was attended with some difficulty. There were two considerations to be taken into the account. (1), To avoid the sickly season, and (2), to have the meeting to occur at the time of the year when wild fruits, fresh vegetables and fat chickens would be plenty. The Friday before the third Sunday in September was fixed upon, and so remained until 'wise men came from the East' and said the time must be changed to the middle of the week."

We will now take our stand at 1844, the completion of one decade. Membership in the State has increased to 592; forty-two baptisms are reported for the year. Churches, not before mentioned, have been organized, at Washington in 1841, at Bonaparte in the same year, at Iowa City 1842, and the Providence church near Troy,

Davis county, in 1842. The last is a country church and seems to have maintained its existence until the present time.

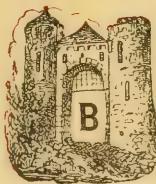
Of the beginning of the work at Washington, we have some data worth the mention. The town of Washington, Washington county, was located in 1839. The first Baptists in the county were Deacon Calvin Craven and his wife, who settled six miles northwest of the town in 1840. On Saturday, October 2, 1841, they, with Isaac Arnold and wife, and Samuel Kitz and wife, with perhaps some others, were organized into a Baptist church. Elder H. Johnson preached a sermon from Daniel ii. 44. This is probably the oldest record of the text of a sermon preached in Iowa. Bro. Craven is still living at his home occupied in 1840, his wife having recently preceded him to the better home above. At the close of this first decade the Home Mission Society is found vigorously pushing its work in Iowa Territory. In 1842 it has had seven missionaries here, and in 1843 eight. But in 1844 the number is increased to twelve. They are H. Johnson, itinerant, C. E. Brown, Davenport (twenty-six weeks), B. Carpenter, Dubuque, M. J. Post, Fox River, Wm. Elliott, itinerant, J. N. Seeley, Bloomington (Muscatine), W. B. Morey, Iowa City, Daniel Dye, Davenport (twenty-six weeks), Edwin S. Byron, Dubuque (twenty-six weeks), Hamilton Robb, Keosauqua, Horace Eaton, Davis county, and Wm. Sperry, Dubuque (twenty-six weeks). It will be seen then how the branches of the Baptist tree are gradually spreading over Iowa soil.





CHAPTER III.

PECULIARITIES OF THE FIELD—ANECDOTES OF EARLY IOWA HISTORY—ELEMENTS OF GROWTH—SEED- SOWING—COLPORTEUR WORK—BAPTIST CENTRES—DISAPPOINTMENTS.



EFOR proceeding to sketch the growth of Iowa Baptists in the second decade, beginning with 1845, it may be well to note some of the peculiarities of the field in which this growth was to take place.

In 1834, when our story began, the territory now comprising the state of Iowa was “placed under the jurisdiction of the territory of Michigan. Two years later the territory of Wisconsin was created, including what is now Iowa. In 1838 Iowa itself was made a territory, and December 28, 1846, it was admitted to the Union as a State.” [See *Encyclopædia Britannica; Article, Iowa.*] In 1836 there were but two counties, Des Moines, with a population of 6,257, and Dubuque, with 4,274; total 10,531.

It would be safe to assume that the elements of society opposed to the gospel would be about the same here as elsewhere. The followers of Cain had preceded, probably, those of him whose blood “speaketh better things than that

of Abel." The first execution for murder was in June, 1834, that of Patrick O'Connor, at Dubuque, for the murder of one George O'Keaf. Judge Lynch presided at the trial. Two or three anecdotes will serve to show some of the forms of sin. About 1839 there was a dispute between Iowa and Missouri concerning the boundary line between them. A strip of territory six miles wide was claimed by both. It was likely to come to arms. Angry forces were gathering on either side and moving to the front, when happily better counsels prevailed, and the dispute was settled in favor of Iowa. It is related that before the settlement one Iowa officer started to the Missouri border with thirty men and six provision wagons. Of the six *five were freighted with whiskey.*

In 1841 an anti-slavery meeting at Washington was being addressed by Samuel Howe, of Mount Pleasant, and a Congregational preacher from Brighton, Iowa. An attempt was made to break up the meeting. Here again the principal disturbing elements were whiskey and the loungers about the saloon. There is evidence that our Baptist fathers were actively engaged for the right from the first.

The following anecdote illustrates the kind of appeal our hardy pioneers were wont to make, and their success, often-times, with the roughest characters. It was in Dubuque. A person was soliciting aid of a number of young men to build the first meeting house in the territory—a Methodist. The solicitor is described as a tall, angular, somewhat uncouth frontiersman, with only one eye. One of the group of young men solicited, responded, "he would give a dollar towards the building of a gambling house, but nothing for a church." The old man drew himself up, and directing his one eye upon the group, said in a mild

tone of voice: "You are all young men who, I have no doubt, have been raised by Christian parents. Many of you may live to raise families upon 'the Purchase.' If so, I am sure none of you will blush when you tell your children that you helped to build the first meeting house on the 'Blackhawk Purchase.'" After two or three minutes' silence, the young man broke out: "Old Hoss, here's a dollar," and was followed by all the others with from fifty cents to a dollar each.

We turn now more directly to our own history for the second decade. During the first half of this period, from 1845 to 1850, the growth seems to have been rather slow. It was the time of the great movement across the plains to Oregon and California. Prior to 1850 no less than five of the pioneer Baptist ministers of Iowa had removed to Oregon, and were followed soon after by two or three others. In 1845 there were 190 Baptisms, and the total membership was 523. There were yet but the two Associations. The third Association, the Fox River, was not organized till 1849. This was on the southern border, stretching towards the Missouri River. Churches not before mentioned had been organized at Mount Pleasant in 1843, at Agency City in 1844, at Libertyville in 1845, and at Fairfield in the same year. At Blue Grass, in Scott county, there was an organization in the same year (1845); also the Liberty church, near Charleston, in Lee county. At Lamotte, Jackson county, in 1844, and Maquoketa in 1848, and in the same year at Marion, Linn county. In 1849, probably, there were two churches organized in Davis county,—North Union and Chequest Union. There seems to have been an organization at Leon, in Decatur county, as early as 1848. To those at all observant of the geography of Iowa, these figures will be instructive as to the spread of the work in those parts of the state.

From a table furnished by Rev. T. S. Griffith, then of Keokuk, in 1862, for the dates respectively of 1850 and 1861, we have the following facts. The statistics are said to be as nearly correct as could be furnished at the time. There were, in 1850, Baptist churches in 25 of the 100 counties of the state. Whole number of churches 54; ministers 32; members, 1,654; baptized previous to that date, 1,095; meeting houses, 13 in 9 counties. According to the Convention Minutes the whole number in 1850 was 1,144. The discrepancy would be easily accounted for by allowing for unreported churches and members. The estimated value of church property at this time was \$23,700.

In the foregoing statistics I have tried to photograph the elements of growth in our Baptist Zion up to the date named. One of the earliest pioneers, speaking of the *conditions* of this work, says: "These were not the days of railroad coaches and cushioned carriages, but of immigrant trails, unbridged rivers, creeks and sloughs, old lumber wagons, prairie schooners and worn-out saddles. One missionary and his wife came forty miles to the first meeting of the Davenport Association on a one-horse cart, constructed out of the hind wheels and axle of an old lumber wagon, with a couple of old rails for thills and a bundle of oats for a cushion." It is said that the good people of Davenport, even at this early day, evinced a little pride in the nervous haste with which, as soon as the minister and his wife had alighted, they "hustled the cart behind the barn."

Doubtless an important factor in the seed-sowing of these early days, from which a rich harvest has since been reaped, was the dissemination of religious books. In 1844, Lewis Colby, a publisher in New York, consigned to M. W. Rudd six hundred dollars' worth of books, which Bro.

Rudd carried from settlement to settlement, on his back, and on foot, striding his way often, he says, for miles, with a pack of books almost as heavy as a bushel of wheat upon his shoulders. One trip he gives an account of, in which he visited Maquoketa, Anamosa, Marion and Cedar Rapids, and thence to the home of L. F. Temple, near Agency City; thus almost encircling the settlements of the entire territory of that time. Who can estimate the fruits that may be gathered in the Lord's own way and time, from the seed thus laboriously sown?

L. F. Temple and the Baptist settlement at Agency City, evidently, at one time, promised to become an important Baptist center. It was at the very border line of the "New Purchase," and to all appearance an important strategic point for our broad-minded fathers to occupy for the prosecution of the great work which they already discerned in the opening domain, stretching out to the west and north beyond. Although unforeseen changes caused their plans seemingly to fall to the ground for the time, we cannot but admire the courage and the foresight, as well as the consecration to the Master's cause, that show themselves in the plans proposed by those who first began to occupy this field. L. F. Temple yielded to the force of the gold excitement that swept so many across the plains, went to California, and died of cholera at New Orleans on his return to "the States."

How many disappointments of our work have grown out—not of mistakes in locating churches and enterprises, we can hardly call them mistakes; but—of changes in surroundings and conditions that have rendered it necessary to do our work over again. Many of the churches organized in the first two decades of our history did not survive the third. Camps of drill, they were, and halting stations,

and like individual Christian lives, though dead they yet speak. Nothing has been lost that was done for Christ. "Man proposes but God disposes."

In our next chapter we shall seek to unfold the history of movements in connection with missionary and educational work, to be followed by the spread of associational and church organization in the newer parts of the state. There will necessarily be less of detail and more of general survey.





CHAPTER IV.

OUR CULTURED AND BROAD-MINDED PIONEERS—EDUCATIONAL PLANS—INSTITUTIONS OF LEARNING—CONVENTIONS, ETC—ITEMS FROM RECORDS OF 1853.

E have already referred to the foresight and breadth of view of the Iowa Baptist pioneers. While, as a rule, it is necessarily true that pioneer work is largely done by hardy but illiterate men, it is a notable fact that among the first Baptist ministers of Iowa were a goodly number of educated and thoroughly well-informed men who knew the value of missionary and educational institutions, and who were profoundly impressed with the possibilities and necessities of the opening fields west of the Mississippi. As early as 1844, at the third annual meeting of the convention held at Mount Pleasant, a committee was appointed to report on "the expediency of establishing an institution of learning" in the territory. There were then 502 members in a population of 75,450, or one Baptist in 150 of population. The report of the committee was in these words:

"Resolved, That the establishment of an institution of learning at some eligible point in the territory by the Bap-

tist denomination is a subject of vast importance, and that it is the duty of this convention to take immediate and vigorous measures towards the consummation of this object."

A committee was appointed "to confer with citizens in the territory and receive proposals towards procuring a site for and defraying the expenses of erecting suitable buildings for said institution." The Davenport Association in the following September endorsed this action and pledged co-operation. In May 1845 the General Association, though no place had been fixed upon, resolved, "still urging the importance of the subject upon the attention of the brethren," and appointed a committee "to take the preliminary steps for commencing a literary institution adequate to the wants of Iowa Territory." Rev. Luther Stone, then of Burlington, was chairman of this committee, and associated with him were Revs. J. N. Seeley, C. E. Brown, Wm. Elliott, M. J. Post, and several laymen.

At the meeting in 1846, held at Iowa City, the chairman of the committee, Luther Stone, having removed from the territory, the other members of the committee held a meeting and reported that "we deem it highly important to enter into immediate arrangements for establishing said literary institution, and that we present the various proposals received to the Convention in committee of the whole, to discuss and decide upon the respective claims." After a lengthy discussion it was voted by a majority of three to locate at Agency City, Wapello county. This vote, however, was immediately after reconsidered and so the matter rested for a brief space.

Incipient steps had already been taken looking to the formation of an Iowa Baptist Educational Society. This society held its annual meeting in connection with the Convention in 1847, and records this item in the minutes:

"In consideration of the donations and subscriptions of the citizens of Agency City,

"Resolved, That an institution of learning be located at that place."

Though nothing more seems to have been done for some four years after this, it is plainly seen how much the hearts of those then toiling on this field were enlisted in laying broad foundations for its effective cultivation for Christ. It is a reasonable inference that the removal of Mr. Temple from Agency City, as noticed in the last "Sketch," and the changes attending the "California fever," had much to do with the delay.

In 1851 the Convention held two sessions; one in Muscatine the other in Burlington. At the Burlington meeting, in September, the subject of an educational institution for Iowa was again revived. "It appears that a committee had been previously appointed to correspond with the Baptist ecclesiastical bodies of Minnesota, Wisconsin and Northern Illinois, with regard to the establishment of a Baptist theological institution for the Northwest." This committee, in connection with a report of considerable length, submitted a resolution: "That a committee of five be appointed whose duty it shall be to make investigations, solicit proposals, etc., with reference to the immediate establishment of a denominational university in the State." Thus early did the educational idea in Iowa grow into that of a university. This committee were also authorized to call an educational convention at such time and place as they might deem expedient, "when the whole subject might be considered in detail." The committee consisted of "five representative and prominent brethren." The president of the Convention was afterwards added to the committee and the six, "according to instructions of the State Convention,"

called an educational convention at Iowa City to meet April 13, 1852. This convention met and was in session two days. The final result is recorded in these words: "On motion, after an extended, free and full interchange of opinion, it was unanimously resolved that the contemplated university be located at Burlington." Articles of incorporation were adopted, trustees elected, etc.

The names are recorded of eighteen brethren present at this convention, and two visitors from St. Louis. The Iowa delegates represented such places as Davenport, Muscatine, Iowa City, Des Moines, Marion, Knoxville, Brighton, Le Claire, Burlington, Keokuk, Pella, Columbus City and Wapello.

It appears that there were some brethren not present at the Iowa City convention of April, 1852, who were not satisfied with the result of that convention, and who, raising the claim that "the denominational institution for the State ought to be located in some central portion of the State," began an agitation for the calling of another convention. It was said that "conversations on the subject resulted in an agreement on the part of brethren of the north and of the south to call a convention to be held at Oskaloosa in November, 1852." "The weather being unpropitious" at the time appointed "the attendance was small and there was an adjournment to the following June, 1853, at Pella." By this convention, was located the Central University at Pella. We have the names of eleven delegates representing the following places: Brighton, Danville, Pella, Aurora church, Libertyville, Oskaloosa, Bonaparte, Farmington, and Union church.

In the mean time Burlington has begun to build, and soon a building is erected at Pella, and the two schools begin their history. Into the controversies that ensued, and

whatever of painful experiences have attended their growth, it is not the purpose of these sketches to enter, nor would the subsequent educational movements in the state be in place among these earlier records. The sketch of these earliest days of educational work would, however, not be complete without a brief notice of the State Convention proceedings for 1852 and 1853. In 1852 the Convention was held at Marion. It appears that a resolution was passed and recorded in the minutes in the following words:

"Resolved, That this Convention cannot sanction the proceedings of the educational meeting held in Iowa City, in locating an institution of learning."

At the Convention at Keokuk in 1852 "a memorial of the trustees of Burlington University, in behalf of that institution" was read and referred to a committee. That committee submitted a report, and, pending its discussion, Rev. H. R. Wilbur, of Mt. Pleasant, presented a substitute in the following words:

"Resolved, That the resolution in the minutes of last year (and quoted above) be rescinded."

The substitute of Bro. Wilbur was adopted. The yeas and nays being called were recorded. There were thirty-three yeas and eleven nays.

At this same meeting was presented an obituary report containing "suitable notice of the death of brother B. F. Brabrook," whose name had stood first among the delegates of the Iowa City convention of April, 1852. He died at Davenport, June 9th, 1853.

That these schools, thus started, and others later, have all done and are still doing much good, no careful and unprejudiced observer, and certainly none who has been conversant with the work in Iowa for the last twenty-five

years, will for a moment question. The facts we have been sketching illustrate what has long been, to the mind of the writer, a settled principle, that in the development of God's plans, especially in a rapidly growing country where large foresight is required, no resolutions of Associations, nor votes of Conventions, nor even the wisest forethought of finite minds, can determine for a great length of time what will be best, nor what the subsequent unfoldings of Providence may require for the efficient carrying out of his purposes for the race. We must ever continue to walk by faith, not by sight, and we shall never pass the time when it will be necessary that "if any man lack wisdom" he "ask of God who giveth to all men liberally and upbraideth not." Whatever may have been the mistakes and the unhappy rivalries of the past, let us be thankful that there were among the foundation-builders in this goodly field a spirit of enterprise and a thoughtfulness for the future, leading to so much earnestness in efforts to lay the foundations broad and strong.

We will close the present sketch with one or two items of interest from the records of the last mentioned year, 1853. I find here a record of "life-members resident in Iowa of the different Baptist societies generally supported by the denomination in the Northern and Western States." There are thirteen of the Missionary Union, and twenty-one of the Home Missionary Society. These represent the names of nearly all of our leading ministers and others, and money paid out of meagre earnings, that the work might not be hindered for want of means. There was also about that time a "German Mission Society of the Mississippi Valley," in the interest of which Rev. D. Read, as chairman of a committee, presented an able report. Rev. J. G. Oncken, of Germany, was present and greatly interested the Convention by his remarks.



CHARLES E. BROWN.





CHAPTER V.

ACKNOWLEDGEMENT — RAPID GROWTH — BOUNDARIES —
ASSOCIATIONS MULTIPLY — GREAT REVIVALS — BAPTISMS — HOME MISSION SOCIETY — 1859.

 OR many of the facts contained in the last chapter, I am very largely indebted to a paper written by Rev. J. F. Childs, and read before the State Convention in 1874, and which has never been published. From his connection with the Secretaryship of the Convention for so many years, and his energy and zeal in gathering documents and facts, there probably is, or has been, no man in Iowa whose facilities for historical accuracy in these matters are equal to those of Bro. Childs.

In the present chapter we shall note the rapid growth of the general work in the decade from 1852 to 1862. In 1852 there were yet but three Associations, 50 Churches, and 1,996 members; one Baptist to 115 of the population. There were then 30 ministers. A year later, 1853, there are four Associations, 65 Churches, 36 ministers, 299 baptisms and 2,385 members. The border line of Baptists at this time might be drawn from Decatur county on the south, through "Fort Des Moines," bending to the eastward

till it touches Marion, in Linn county, thence northward to West Point, in Fayette county, thence to Rossville, in Allamakee. It does not appear that there was an organization of Baptists west or north of this supposed line. Marshalltown, Waterloo, Cedar Falls and points north on the Cedar River, had then not been heard of as regards Baptists. The same is true of the territory stretching away westward towards the setting sun.

I can hardly forbear to pause and let imagination make her utmost effort to take in the situation. The Standard, our great denominational paper for the northwest, under its present management, was about beginning its career of untold usefulness for this vast domain. That "Kansas-Nebraska Bill," which, by its repeal of the "Missouri Compromise"—thus seeking to open up to slavery the territories west to the Rocky Mountains—inaugurated the new "irrepressible conflict" which put an end to slavery in the United States, had not yet passed through Congress. It was indeed the beginning of a new era in many respects, and we shall find it the beginning of a new era with the Baptists of Iowa. We have seen that, for the ten years previous, growth had been slow; from 463 to 2,385, or an average of 192 2-10 per year. We may anticipate the next ten years' growth, from 1853 to 1863, by pointing out, here, that it is to be 10,208 or an average of 1,020 8-10 per year. We will take a bird's-eye view of this growth of Associations and Churches, mentioning the names only of such Churches as are, for geographical or other reasons, central or typical.

Turning over two years to 1855 we find three new Associations had been added, the Eden in 1853, and the Dubuque in 1855, while the Fox River Association, though organized several years earlier, does not appear in our

records till about this time, and is not counted in the list previous to this date. The Central and Oskaloosa Associations had both been organized in 1852, making five at that date if Fox River had been counted. As near as I can get at the facts now, the Fox River Association was organized in 1849 as an Old-School Baptist Association, and came into our ranks about 1855. At this date there are unassociated Churches at Waterloo, at Oskaloosa, at Ottumwa, at Bedford, and at several other places. A year later at Council Bluffs and Red Oak Grove. These are picket posts. Others follow soon at Denison, with Rev. J. W. Denison on guard, and at Webster City, with Rev. O. A. Holmes, who had for several years previously held the fort at Maquoketa. Several of these unassociated Churches remained in that condition for a number of years—we speak now of these as central points—because they were too remote from other Churches to find association. We can understand by this something of what it cost to occupy these frontier posts. To name the noble brethren who did it, and many of whose names have run through all the subsequent history of our State, while some have gone hence to stand on guard here no more, would be to lengthen these Sketches beyond the publisher's, if not the reader's, patience. Indeed, we can begin nowhere and end nowhere in the mention of names without the fear of omitting many just as worthy of mention as those named.

Turning now to the records as they stand in 1860, and looking back over the decade, what do we see of the growth of this active period? Here is the Bedford Association organized in 1856. It had in 1860 twenty-five Churches and 1,116 members. All of these churches except one had been organized within the ten years. The Cedar Valley Association, organized in 1856, has in 1860 nineteen

Churches and 593 members, and every church organized since 1850. The Iowa Valley Association, organized in 1858, has seven Churches and 220 members, not a Church more than five years old, in 1860. The Linn Association, organized in 1857, has eighteen Churches and 617 members, and only two Churches that were organized prior to 1850. Fairview in 1848 and Marion in 1843. The Western Association, organized in 1859, has in 1860 ten Churches and 206 members, all the Churches organized within three years. The Dubuque Association, organized in 1855, has in 1860 eighteen Churches and 724 members. This Association was drawn largely from the Davenport and contains some of the older Churches of the State; nevertheless, of the eighteen Churches in 1860, twelve have been organized within the decade. Thus we have, leaving out the growth during the same period in the old Associations, added within this decade five new Associations (from 1853 to 1860) containing at the latter date eighty-seven Churches and 3,270 members. But the growth had been chiefly in the *last half* of the decade. Of the eighty-seven Churches only fifteen having been organized prior to 1855.

The Upper Des Moines, the English River, and the Turkey River Associations followed quickly in 1860, and the work has spread itself over the settled parts of the State; keeping pace, and more than keeping pace, with the rapid settlement of the State itself. In eight years the ratio of Baptists to the population has risen from one in 115 in 1852 to one in less than fifty-nine in 1860. The population of the State in the eight years has increased from 230,888 to 676,435, or nearly as multiplied by three.

The period under review was not only one of growth by immigration, the rapid filling up of the State bringing in many energetic Baptists with the tide. It was evidently

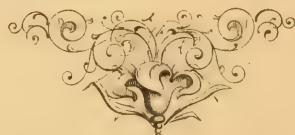
a period of great revival and spiritual activity among the Churches. The former period of seed sowing and slow growth was succeeded by one of ripening grain and joyful reaping. It is refreshing to study the records of those years, and witness the evidence of God's gracious presence. It causes the prayer to rise up in my own heart as I write, "O Lord revive thy work." "Wilt thou not revive us again?" and "Restore unto us the joy of thy salvation?" that we may "teach transgressors thy ways and that sinners may be converted to thee!" May I not pause here to ask that the Iowa readers of these imperfect sketches, when they read these lines, will join the writer in this fervent prayer?

The number of baptisms reported in 1853 was 299. This was the largest number that had ever been reported in any one year. The whole number reported for the ten years ending with 1853 was 1,513; an average of 151 per year. The whole number of baptisms for the ten years ending with 1863 was 8,998, an average of 899 per year. The great revival continued through the years 1858, 1859 and 1860; the baptisms were respectively 1,890, 1,173 and 1,324.

In our next chapter we shall give attention to the missionary activity of Iowa Baptists, and the origin and progress of the strictly Missionary History of the State Convention, with other features of Missionary growth. It will be proper to close this chapter with a notice of the Home Mission Society's work in Iowa during the period we have had under review. During the decade, 1852 to 1861, inclusive, the Society issued to missionaries in Iowa 194 commissions, an average of over nineteen per year. Their reports summarize as follows: Weeks of labor, 7,426; number of baptisms, 1,860; amount of appropriations, \$38,917; amount of receipts, \$4,990.

We will take the year 1859 as the period of high-tide. We find the Society's work for the year represented by the following weeks of labor: James Schofield, Hardin, 26; A. Chapin, Vinton, 13; J. Woodward, Cedar Rapids, 52; L. M. Newell, Waukon, 13; Thomas M. Ind, Burlington, 52; George Scott, Strawberry Point, 26; Charles E. Brown, Vernon Springs, 26; P. P. Shirley, Le Claire, 13; J. M. Coggshall, Wapello, 46; G. G. Edwards, Toledo, 39; J. F. Childs, Oskaloosa, 52; O. A. Holmes, Webster City, 52; A. G. Eberhart, Waterloo, 52; S. H. Worcester, Ottumwa, 52; J. Currier, Central Association, 29; Alvah Bush, Strawberry Point, 26; A. H. Starkweather, Lyons, 39; John Fulton, Independence, 26; A. W. Russell, Winterset, 26; F. D. Rickerson, Grinnell, 13; L. L. Frisk, Swede Bend, 26; Morgan Edwards, Burlington, 26; Wm. A. Eggleston, Denmark, 26; I. Butterfield, Davenport, 26; U. R. Walton, Cedar Falls, 13; T. S. Griffith, Keokuk, 26; L. Yarnell, Adel, 26. Of the above, eight are known to have discharged their last commission and gone over the river. Some are waiting at its borders and several are still in the harness in this and other States.

The present writer is privileged to acknowledge his own baptism by one of the missionaries, as one of the fruits of that same year, 1859.





CHAPTER VI.

AN INSTRUCTIVE INCIDENT—AMERICAN SUNDAY SCHOOL UNION—A MYSTERIOUS SUBSCRIPTION—THE APPROPRIATE WORK OF THE STATE CONVENTION—AN ABLE ADDRESS.

N our last chapter was sketched the almost phenomenal growth of our Iowa Churches and Associations during the years from 1852 to 1862. The present we will devote to an account of the formulation and early growth of our own State Missionary organization, State Convention, etc. Before entering upon this, however, I wish to introduce an incident, which, though not strictly "Baptist history," is in close connection, is unique in itself, and highly suggestive, and is exceedingly good reading. It is in connection with the labors of Rev. Dexter P. Smith, D. D., now of Santa Anna, California. From 1845 to 1851 Bro. Smith was missionary of the Home Mission Society at Iowa City. From 1851 to 1859 he was "employed by the American Sunday School Union as General Sunday School Missionary for the State of Iowa." I give the following sketch in his own words, as furnished to Hon. N. Littler, of Washington, Iowa, and by him furnished to me for these sketches. Bro. Smith says:

"As the salary of General Missionary was provided for by friends East, all collections were paid into the treasury of the American Sunday School Union, and expended in supplying libraries for Iowa. Each new school, upon request, received a donation of one-half the cost of a good library. February 17, 1856, I was in Davenport. In the morning I preached in the Congregationalist Church and received a collection of \$60.25. In the evening I addressed a union meeting at the Baptist Church. Cash collection \$103. Slips of paper were circulated for subscriptions. Upon one of these small slips was the following subscription: 'Mailin Reisarf one thousand dollars (\$1,000) payable at Cook & Sargent's bank, Davenport, Oct. 2, 1856.' As no one of the friends knew any person in Davenport by the name of Mailin Reisarf, the subscription was valued at a discount of about one hundred per cent. The next morning, with a friend, I inquired at Cook & Sargent's bank, but the officials knew no such person, which strengthened the belief that it was a mere hoax, and that we should hear no more of it. But my own mind was strongly impressed that God had touched the heart of some one, and disposed him to do a noble thing for the good cause. Just before the subscription matured, upon the streets of Davenport, a stranger met the Rev. E. M. Miles, pastor of the Baptist Church, and inquired, 'Do you recollect that a subscription of \$1,000 for the Sunday School work was given in response to Mr. Smith's recent lecture and appeal?'

"'I recollect it very well,' said Mr. Miles, and the stranger continued :

"'Can you convey the funds to Mr. Smith without trouble?'

"Mr. Miles assured him that it could be done without the least trouble.

"Then," said the unknown stranger, "I will pay the amount to you instead of depositing it at the bank," and handed him a purse of gold containing a thousand dollars in fifty pieces of twenty dollars each. In the excitement of the moment the stranger passed from sight, and from that day search was made in vain for the generous donor.

"But," says Mr. Smith, "the name and the act have received an imperishable record in the great memorial book on high. Stranger than romance, it was a God-send to Iowa. By it influences were started which will reach down the ages to the end of time, to be gathered up, reviewed, and fully appreciated only under the blaze of eternity's broad sunlight."

In accordance with instructions, the funds were paid over to Mr. A. W. Corey, of St. Louis, who had charge of a branch book depository of the American Sunday School Union, from which Sunday School libraries for Iowa were furnished. The Union was at that time doing a great work for Iowa, planting Sunday-schools "where no Church or mission out-post could be sustained." Each Sunday school was "the nucleus around which gathered a congregation and a permanent interest," and "many of these schools subsequently developed into churches."

Our broad-minded Baptist workers were quick to recognize and to identify themselves with such beneficent movements where they were needed, and also quick to avail themselves of the development, and to advance every denominational organization so soon as the field was providentially open to such work.

When the Iowa Baptist State Convention was first organized, and up to 1855, its object was to awaken interest in, and devise means for the promotion of the missionary work of other existing missionary organizations. In 1855,

J. M. Witherwax, of Davenport, treasurer of the Convention, reported, "Received for the American Baptist Home Mission Society \$161.40; for the American Baptist Missionary Union, \$288.08, and for the American and Foreign Bible Society \$24.10." This was the aggregate of collections for missionary purposes in one year, after the Convention had been at work thirteen years.

Although great financial embarrassment is spoken of this year, limiting the work of all the societies, the amount two years earlier, for 1853, was still less. The day of small things, truly, in missionary collections for a state organization! But it did not daunt the spirit of our earnest pioneers. It seems that in 1854 the Convention began to consider the question of taking up and maintaining missionary work in its own name and by funds of its own raising. A committee had been appointed to secure a German missionary to labor among the Germans of the state, and to raise money to provide in whole or in part for his support. This committee seems to have made a report which was referred to the Board at the meeting in 1855, but no record is left of its work.

At the same meeting in 1854, a committee was appointed "to prepare and offer" at the subsequent meeting "a revision of the constitution" which in its existing form did not "contemplate the department of domestic missionary effort." Rev. T. S. Griffith was chairman of this committee, but in his absence the report of the committee was read by Rev. E. Gunn, and after some amendments was adopted, looking in its provisions to "the *appropriate work* of the Convention" the prosecution of domestic missions. This was in 1855. The secretary of the previous year, Rev. H. R. Wilbur, mentions in his annual report that "this subject has already received the attention of several Associa-

tions in the state," and that "at their recent annual meetings resolutions were passed of very decided character, commanding this matter to the favorable regard of the Convention." A missionary board was appointed at this meeting, which was held at Mount Pleasant, and a collection was taken to aid in its work, which amounted to \$18.50 in money and \$175 in pledges.

Directed by a resolution of the Board, the Corresponding Secretary, Rev. E. Gunn, prepared and printed with the Minutes of that year, a circular, addressed "To the Pastors and Members of the Baptist Churches in Iowa, and to the Friends of the Baptist Cause, and the Cause of Christ generally," commanding unto them this new work of domestic missions. The address is a very able one and in Bro. Gunn's own strong and earnest style. It took a comprehensive view of the rapid growth and present and prospective needs of the great state, the evangelization of which from within itself was just beginning to be considered as a pressing duty.

A few sentences we transcribe: "The State of Iowa is at present filling up by an immigration altogether unexampled in the history of our country. It is computed by those best qualified to judge, that not less than two hundred thousand people have found homes within the ample borders of our State within the last two years." "The great thoroughfares of travel along the line of the lakes, uniting the Atlantic cities with the Mississippi River, have been choked with emigrants from all the Eastern and Middle States." "Every point of transit across the Mississippi has been crowded with the canvass-covered wagons of the hardy pioneers from other Western States." "Whole townships and counties have been taken up and settled as by magic. Tracts of country, scores and

even hundreds of miles in extent, where but two years ago the wild Indians disputed the possession only with the prairie wolf and the elk, are now dotted all over with the rude cabins of the settlers."

Such is Iowa as a missionary field in 1855. The address takes a comprehensive view of the necessity of evangelizing this moving, seething mass of humanity. A single sentence, or two, must suffice for reproduction here: "Neglect this field for ten years, and it is possessed by the man of sin, by the disciples of Abner Kneeland, of Andrew Jackson Davis, or of the Mormon prophet. Let Satan make such a disposition of this great central valley, and he will have but an easy task with the rest of our country and the world."

As we read these words, by one who has been so widely known throughout the West for his almost consuming zeal in fighting the fight of faith for nearly thirty years since they were written, and when we think of the many others equally as well known, we cannot but thank God for the forces thus early marshalled against the combined powers of evils that have contested every inch of ground, and for the measure of success which has been achieved.

We have found it well nigh impossible not to tarry thus long in contemplation of the conditions under which the "*appropriate work*" of our State Convention was begun. The development of it, which we had hoped to reach in the present chapter, must therefore, wait until the next.

As these Sketches have largely to do with beginnings, the subsequent growth will require less of detail.



CHAPTER VII.

MISSIONARY WORK—TWO METHODS—DISTRUST—FAITH—
STATE CONVENTION—FIRST MISSIONARY APPOINT-
MENTS—FIRST AGENTS—AN IDEAL—OPPOS-
ING FORCES—A WAR CLOUD—A
PERIOD OF UNUSUAL INTEREST.



HERE are two opposite principles that are sometimes insisted upon for the government of missionary boards in laying out and carrying forward the work for which they have been appointed. (1) That no contracts should be entered into for the payment of money until the money is already in hand to meet such obligations, where benevolent contributions are depended upon for the raising of funds. This is the position taken by strict constructionists, as to the province and duties of boards. (2) The other principle is that, being appointed to execute the beneficent purposes of the Societies appointing them, these boards should exercise an intelligent faith as to the work proposed, and should lay out a reasonable amount of work for the year, and, placing confidence in the supporters of the Society, should appeal to them for the money to meet the obligations already assumed in their name.

That the latter is the only practicable plan, we think the history of all our missionary operations will attest. A vivid illustration is found in the beginning of Independent Missionary work by the Iowa Baptist State Convention, of which we began to write in our last chapter of these "Sketches." We there noted the growth of the idea, and its formal expression in the appointment of a Missionary Board, and the adoption of a Constitution in 1855, looking to this as the "appropriate work" of the Convention. At the annual meeting in 1856, the Secretary, Rev. E. Gunn, in his annual report, says: "The Board held its first meeting at Mount Pleasant immediately after the final adjournment of the Convention last year. At that meeting it was decided to hold four quarterly meetings during the year, and the time and place of holding them were fixed. It was also agreed not to appoint an agent for raising money, but a committee was selected, of one from each Association in the State, to correspond with the pastors and urge it upon them to take collections in their Churches. The question then came up whether missionaries should be immediately appointed, and after a good deal of deliberation it was decided that no appointments should be made until the money should be forthcoming for their support." The Secretary adds: "This last resolution was doubtless an ill-considered one. We ought to have had sufficient confidence in God, in our Churches, and in the Baptists of Iowa to have entered, at once, fearlessly upon the work."

The result of the policy was that many, "seeing nothing done, were led to believe that nothing would be done," and they "neglected to make those exertions that they would have made had they understood that brethren were already in the field, and, in need of the contributions of the Churches" for their support. Some "who had actually pledged money at the last meeting of the Convention, not

being called upon for it, made other disposition of their means," and afterwards declined to do anything. "In one case quite a large sum of money was actually raised for the objects of the Convention, and afterwards appropriated to the home necessities of the Church." The inexpediency of this policy of distrust had become manifest by the second meeting of the Board, held in January, 1856, at Burlington, and the policy of faith took its place; faith, though in its practical expression, "small as a grain of mustard seed." It found expression in the appointment of a single missionary. This first missionary commissioned by the Iowa Baptist State Convention was Rev. I. M. Seay. It was understood that his labors were to be principally expended within the bounds of the Eden Association. It was voted at the same meeting to assist in maintaining a man at Decorah, county seat of Winnesheik county, provided a suitable man could be found. This, however, was not done, and it is a notable fact that that flourishing county seat is to this day without a Baptist Church. A very interesting incident in the writer's missionary labors, years later, is associated with a visit to this place, but it would be chronologically out of place here. Perhaps it may find record later. An organization was subsequently had at Decorah, but it in a few years became extinct.

The second missionary actually commissioned by the Convention, was Rev. Richard King, appointed at the end of the third quarter of 1856, to labor in Benton county the remainder of the year. These two veteran missionaries are still living and faithfully witnessing for the Master; Bro. Seay in the southwest part of the State, and Bro. King at the Danville Church—the "mother of us all."

The treasurer's report for 1856 shows receipts, \$285.40, and after paying Missionary Seay \$75.00, and Missionary

King \$25.00, and paying for printing minutes and postage and traveling expenses, shows a balance of \$103.40. Deacon Calvin Craven was treasurer. Thus we have the beginning of a work which has since grown to be a tree, having, like the mustard tree of the parable, many branches and many flocking into them.

The secretary's report for the year 1856 closed with these words: "Your board would express again the confident assurance that the time has fully come when this work of domestic missions should be prosecuted by the Baptists of Iowa with energy and determination, and that we are now, by the blessing of God, fully able to enter upon it. We would therefore recommend that the Convention instruct the new board to originate and prosecute some efficient and thorough system of agency for the ensuing year." At the same meeting, after much discussion of the educational problem, then dividing the state, it was resolved that "in view of the paramount importance of our domestic mission work, we do not think it, on the whole, best to take any further action in this body on [that] subject." This became the settled policy of the Convention for many years. We see by what has gone before how thoroughly the minds of the brethren at this time were saturated with the importance of the work of domestic missions. We trust that the importance of the subject will fully warrant the detailed attention given to its beginnings in these sketches.

In pursuance of the recommendation of the board noted above, Rev. J. Y. Aitchison, then just from Brooklyn, N. Y., being present at the session, was appointed financial agent of the Convention in 1856, and entered at once upon the duties of his appointment. He was the Convention's first financial agent. According to the plan as expressed in the next annual report, the financial agent was to be



REV. J. F. CHILDS.

much more than that. He was "to travel over the length and breadth of the state, visit as far as possible all the churches, the smallest as well as the largest, preach to them Christ and him crucified, hold protracted meetings and do the work of an evangelist, etc.,," as well as lay before them the claims of the Convention, and ask for liberal contributions. A great forward stride was made during the years 1856 and 1857. Besides the agent, seven other missionaries were appointed, and labored all or a part of the year; \$2,087.20 were raised and appropriated, besides large subscriptions pledged towards future work. Fields occupied were Bedford Association, Benton county, Fairfield, Dewitt,—Clinton county,—Bloomfield, Keokuk (Second Church), and Winterset. It appears that several other appointments were made, but no reports received from them. There are many contingencies in domestic mission-work, all of which need careful study and the exercise of care and wisdom that the cause be not hindered.

When the first year of work under the agency system came to be summed up, it was found that of the \$2,087.20 raised it had cost for agent's outfit, salary, expenses, horse-feed and medicine, \$1,233.78, leaving for the missionary and other expenses of the Convention, other than missionary work done by the agent, only \$853.42. The work done by the agent had of necessity been, much of it, breaking ground, sowing seed and nurturing it, the fruit of which, even financial, must be gathered another year. At the beginning of the next convention year, October, 1857, the board resolved instead of a collecting agency for the state, to appoint a missionary in each Association whose duty it should be, in addition to his itinerant missionary work, to collect funds for the Convention. Such appointments were made in five of the Associations. At the April meeting, in 1858, it was deemed necessary to appoint an agent for the

remainder of the year, and Rev. N. S. Bastion, of Dubuque, was appointed and labored for five and a half months. The year had two noted features, entering with opposite effects into the problem of success or failure. These were (1) the great financial crisis which "well-nigh palsied our benevolence, suddenly dissipating the means which it had been hoped to expend in the cause of God." (2) The great revival which we have elsewhere noted in these sketches, and which doubtless did much to stay the tide of reaction that tended to dry up the springs of benevolence. \$2,326.32 were raised at an expense for agents' salary, traveling expenses, etc., of only \$413.66; counting the work of the Associational missionaries only as missionary work.

As noted above, a large proportion of the \$2,326.32 raised in 1857-8 was doubtless from the payment of subscriptions taken by Brother Aitchison the year before, and should be credited to that year's work of the agent.

The experiment of getting along without a financial agent did not prove a success, and at the annual meeting in 1858, after thorough discussion of the subject, an appointment was tendered Bro. Dexter P. Smith, of Iowa City, and "after much prayerful deliberation, he accepted, received his commission, and immediately entered upon the work." The following description of the ideal financial agent, found in the annual report of the secretary, in 1859, is worthy of being emblazoned upon the banner of every missionary society: "It should be deemed all-important that a financial agent possess peculiar qualities, besides a faculty to procure large subscriptions. He should possess such traits of character as will make his visits to the churches agreeable, desirable, and withal profitable to them." It is added concerning our brother that "his praise is in all the Churches." Bro. Smith continued

his labors for two and one-half years, when sickness and subsequent death in his family compelled his resignation, greatly to the regret of those who were then sharing with him the burdens and cares of our domestic mission work.

Perhaps no part of our missionary history is more fruitful for study, or will reward it with more profitable lessons, than this under review. The great revival and consequent spiritual activity on the one hand; the financial stringency and consequent debt on the other; the gathering war-cloud that was distracting the country, resulting soon in the great rebellion, and the inflamed passions and prejudices that had everywhere to be met, and as far as possible mollified, all conspired to make it a period fraught with unusual interest. Beginning when the Convention was at least \$1,000 in debt, Bro. Smith's labors and those of the Board were crowned with a remarkable degree of success, in seeing all the old debts cancelled, in the employment of from six to twelve missionaries besides himself, and in raising and disbursing \$1,922.90 in 1859 and \$2,925.55 in 1860. The writer of these notes had many opportunities to verify, years afterward, the most excellent influence left upon the Churches throughout the State by these two and one-half years of gracious work.

The impulse given to the work of the Convention, by his careful and wise efforts, will be needed to stem the tide of adversity, coming in like a flood through 1862, and after. The war of the rebellion was making its fearful inroads upon our Churches. The Board during the last half of 1861 and the whole of 1862, is unable to secure a financial agent. At the January meeting in 1862, "a very worthy and competent brother was appointed; but, after thoroughly considering the whole matter, he declined, in view of the improbability of

raising an adequate amount of money," owing to the pressure of the war and taxes upon the people. The work did not, however, wholly cease. Six missionaries were appointed; five laboring the whole year, and one nine months. Among them was the late Alva Bush, who lived then at Fayette, in Fayette county, and divided his labors between that place and Strawberry Point, in Clayton county, and Erie, in Buchanan county. It was not long after that, he started Osage Seminary.

During the year a good deal of volunteer agency work was done. The Secretary, Rev. J. F. Childs, gave three months to this work, the Church at Oskaloosa cheerfully releasing him for that time. All the expenses of the year were met, a debt of \$250.00 paid, and a balance left in the treasury, of \$111.06, the entire amount raised being \$964.63. The writer well remembers hearing Rev. J. L. Douglass, of Burma, who was present at the Convention, speak of that balance in the treasury as the only discouraging feature in the whole meeting. Of course it was a humorous way of saying that a Missionary Society ought to use all that is contributed in the work of the year, and that a surplus in the treasury is a temptation to give less the next year. A thought worth considering. One cannot read the records of these years without being impressed how deeply in earnest the brethren of that day were, in this work of evangelizing the State.





CHAPTER VIII.

APPOINTMENT OF FINANCIAL AGENT—RECOLLECTIONS. A DAY OF SMALL THINGS—PROGRESS—COM- PARISON—DEATH OF A PIONEER.

AT the meeting in 1862, held in Des Moines, Revs. J. T. Westover, J. A. Nash and I. J. Stoddard were a committee on agency. They brought in a report recommending the appointment of a general missionary, whose duty it should be to "collect funds for the treasury," and to "encourage the feeble interests and scattered brethren in this State, by counsel and the preaching of the word, etc." There were other recommendations in the report and, "On motion the report was divided, and the portion of it pertaining to the employment of a general missionary, after a free and pretty general discussion, was especially referred to the Board with the recommendation that it be adopted."

At the end of the first quarter, January, 1863, after a good deal of "casting about," the writer of these Sketches, then recently licensed to the ministry by the Church at Oskaloosa, of which he had been a member about three years, meanwhile engaged in the occupation of teaching, was appointed by the Board as "General Missionary and

Financial Agent" for the remaining nine months of the year. It may be a scarcely pardonable weakness if the sketcher's pen should linger tremulously for a moment, with the rush of recollections that are awakened by the mention of that experimental date in our history. Though not a very young man, the agent employed was exceedingly immature in every qualification for the responsibilities of the great work to be done; *aye, in any adequate apprehension of the magnitude of the interests in hand.* The marvel now is that the Board should have risked, or that he should have ventured upon it at all. It is, however, to be remembered that it was a day, not only of small things, but of suppressed expectations. The country was staggering and almost paralyzed under the cruel blows of a gigantic rebellion. "The continuance of blood-shedding, the fall of our noble braves by thousands on the battle-fields, the multiplying of widows and orphans, the distressing fears of the faint-hearted and the trembling of the unbelieving," were on every hand. The recuperative power of the nation's unparalleled financial policy had not yet fully shown itself, and the struggle for existence was a doubtful one, in a money point of view. The salary offered to the new agent was only \$100 per quarter and his necessary traveling expenses. The entire cost of his work, for the nine months, was \$325.05. Verily, they were "times that tried men's souls," and as we look back over the twenty-three years, and think of the true and tried souls with whom we were then brought into association, we thank God and take courage for whatever trials are yet to come, believing that then, as oftentimes, we were being "led by a way which we had not known."

It was the beginning, the coming years proved, of a new departure in Convention work. The six years of distinctive missionary history had been a period of unsteady

growth, full of ups and downs; now a year of active advance, now of contraction and struggle in payment of debts. The relative expense of collecting funds had necessarily been heavy, though the work was worth much more than it cost. With 1866 began a period of seven years' steady growth. The following statement will exhibit it in the clearest light:

In 1863 there were 9 missionaries employed, and the total receipts of the Convention were \$1,519.48; in 1864, missionaries 10, receipts \$2,820.91; 1865, missionaries 15, receipts \$4,405.68; 1866, missionaries 16, receipts 3,929.75; 1867, missionaries 23, receipts \$5,338.25; 1868, missionaries 25, receipts \$6,494.88; 1869, missionaries 37, receipts \$5,766.10. The general missionary first employed in January 1863, served continuously until October 1869. This portion of the history would be incomplete without the mention that for all these years, and from 1859 to 1871, Rev. J. F. Childs filled the office of secretary, doing more work of the kind for less remuneration doubtless, than has ever been done by any other one man in Iowa.

During the same period of thirteen years the Convention was presided over by A. G. Eberhart, G. J. Johnson, J. M. Cogshall, T. S. Griffith, J. A. Nash, M. Sutton, D. S. Watson, J. Fulton, J. T. Westover, E. Eaton, T. F. Thickstun and F. Mott. During the years included in the above statement the American Baptist Home Mission Society had missionaries commissioned in Iowa as follows: In 1863, twenty; in 1864, thirty; in 1865, thirty-five; in 1866, thirty; in 1867, twenty-five; in 1868, thirteen, and in 1869, ten, making the number of missionaries of the two societies together for the same years respectively, twenty-nine, forty, fifty, forty-six, forty-eight, thirty-eight and forty-seven. For ten years, 1862 to 1872, the receipts of the Home Mis-

sion Society in Iowa amounted to \$5,858, or a little less than \$600 per year. As the falling off in the number of appointments was in the last years of the decade, 1870 only having six in the State, it is reasonable to conclude that the falling off in receipts would correspond so that the receipts of the Home Mission Society for the seven years taken above would probably be from \$600 to \$700 per year on an average; or by adding \$600 to the total receipts of the Convention in the statement, we would have about the sums contributed for home and domestic missions during this period.

In our statement we have taken the entire amounts shown in the treasurer's report for the respective years, which would include the annual collections taken at the State Convention for foreign missions and other like objects. We have given this statement in the interest of historical accuracy; believing that a period of that length in an unbroken, continuous policy, is almost unique in Western domestic missions, and in its results is suggestive of lessons that might be studied to advantage in planning mission work for a long time to come.

Another element to be taken account of is the fact, that during the time we have been reviewing, the Churches were taxed as in no other period of our history, not only in life-blood poured out in defense of our country, but also in contributions for the Sanitary Commission, Christian Commission, and other calls for relief of our suffering defenders. Is it not true that the interests of religion are most liberally sustained when the channels of benevolence have been opened by some great demand upon the people's charities, and that they suffer most when God has shielded us from any great calamity and given the greatest occasion for making thank-offerings of our substance to him?

We will close this review of the Convention's work prior to 1870, by mentioning that the success which culminated in 1868 in the largest amount ever raised in one year had the effect of increasing the calls and leading the board to overdo in appointments the next year, and resulted in a debt at the close of 1869 of \$1,322.89. It is not the purpose of these sketches to institute any comparison between the results which are here presented and the subsequent history of convention work. But the question is one worthy of consideration, whether with the noble aid held out to us by the Home Mission Society, and the increased number of individual contributors of larger sums, and the increased expenditure for working machinery, we are reaching results commensurate with our opportunity and responsibility.

Since beginning this chapter of the sketches, there has passed from this to a higher sphere, another of the oldest of our pioneers, Brother Elihu Chandler, in his ninetieth year. Born in Maine, January 27, 1795, he came to Ohio in 1830, and to Illinois in 1831. He helped to build a fort in Henderson county during the Black Hawk war. In the fall of 1833 he came to Iowa, one among the first to stop where Burlington now is. He spent six weeks, most of the time "splitting rails" for Dr. Ross, returned to Illinois, and in February 1834, returned to Burlington, and soon afterward came to the neighborhood west of Danville, where he has since lived. He was married to Mrs. Jemima Dobson, June 21, 1835. Mrs. Dobson, now Chandler, had arrived in the neighborhood about a week after the organization of the Long Creek Church, noticed in the beginning of these sketches, and is the only survivor of its membership from the first year until now. Bro. Chandler was baptized by Rev. Alexander Evans, in June 1837, and was the third person baptized into the fellowship of what is

now the Danville Baptist Church, and therefore probably the third in the territory of Iowa.

In connection with this we would say that since writing the first few chapters of these sketches, we have received a very interesting letter from the eldest daughter of Elder M. J. Post, the first Baptist minister ordained in Iowa. She was fourteen years old at his death, had been for several years his "pet" and constant companion, and gives some interesting reminiscences of his life and labors. These will appear in due time.

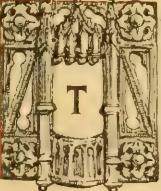




CHAPTER IX.

EDUCATIONAL SOCIETY—A WIDE RANGE OF MEMBERSHIP.

QUALIFICATIONS FOR THE MINISTRY—A DISTIN-
GUISHED BENEFICIARY—FAREWELL SER-
VICES—A COSTLY CONTRIBUTION.

AKING up the pen to write this Sketch, I have before me the third annual report of the Iowa Baptist Educational Society, held in Burlington, July 6, 1858. Glancing over its pages, we are afforded some very interesting reminiscences, and may find some profitable suggestions by comparison of the work of the year, with what has been done in recent years in the same line of work.

The first page of proceedings tells us that "the President being absent, the meeting was called to order by Rev. Silas Tucker, of Galesburg, Illinois." The Vice-President of an Iowa Society, was a distinguished pastor of another State. Those in other States acquainted with that historic family of Baptist ministers, the Tuckers, will not be surprised at the interest he was taking in so important a work, even beyond the borders of his own State.

Besides those resident in Iowa, we find solicitors for the Society in Oquawka, Monmouth, Fall Creek, Galesburg, Aurora, Sublette, Roseville and Peoria, in Illinois, and in St. Louis, Missouri. Also life-members of the Society, constituted by the payment of ten dollars each into its treasury, in Illinois, New York City, St. Louis, Worcester, Massachusetts, Middletown, Connecticut, Gloversville, New York, and in Stockholm, Sweden. The last was Rev. Andreas Wiberg. There are recorded eighty-five names of life-members at this date. The Treasurer's report shows \$986.70 raised and expended. Eleven young brethren had been aided in their studies. It is to be regretted that their names are not given in the report. Doubtless the list would include some who have made a creditable mark in the active work of the ministry during the nearly thirty years of history-making since.

E. Crane, Silas Tucker, Isaac Butterfield, G. J. Johnson and Isaac Leonard were the Executive Board: Isaac Leonard, Secretary. They speak especially of their desire, in seeking out young men, and aiding them in their preparation for the ministry, (1) "to discover the evidences of a Divine call to the ministry." All other qualifications without this, "would render such a ministry powerless to save souls." "A soul-saving ministry is the standing want of the Church and the world, in every age and clime, and nothing, however splendid, learned or brilliant, will or can supply its absence." Their desire was (2), to discover "mental power to capacitate the person for work." First, a heart—largeness of heart; second, a mind open to light and knowledge. "A desire to acquire and some aptitude to receive instruction." Several of these students received instruction "under the judicious training and excellent tuition of Rev. Prof. L. B. Allen, of Burlington, University.

The seventh annual report of the Society for 1862, is also before me. It shows \$1,143.04 raised and thirteen beneficiaries aided. Bro. James Sunderland had been acting as financial agent, but owing to the hardness of the times, was dismissed, at his own request, early in the year. Rev. O. T. Conger, then of Edgington, Illinois, preached the annual sermon, and Rev. A. F. Willey was elected Secretary. The number of life-memberships, by the payment of ten dollars each, has arisen to 241.

What landmarks along life's journey, to be traced in after years, do these records of society work produce! How many familiar names here cheer the eye! Among the beneficiaries of the Iowa Baptist Educational Society about the time of which we now write, was one whose subsequent career will warrant a larger place in these sketches. Born in Chautauqua county, New York, removed when a child by his parents to Illinois, and soon afterwards to the prairies of Iowa, the age of fourteen or fifteen finds him an active, healthy boy on his father's Iowa farm. A party of surveyors going farther west to survey the vast prairie domains of Western Iowa and possibly still farther west, are in need of a boy to "carry the hatchet and make himself generally useful." With father's consent and mother's blessing, our pioneer boy joins them and spends three or four years amid the exposures incident to such a mode of life. The rough language and demoralizing influences of such a life are well known, but they seem to have made little impression upon him. "His eyes were open to see all that was worth seeing. His ears were open to hear whatsoever was worthy of being treasured up." His hands were ready to handle the various implements of the craft, and "quietly and almost unconsciously he learned the art of surveying." Soon "he was master of the situation," "self-revealed, a new man to his own recognition."

Before leaving camp he had changed the whole plan and purpose of his life. Out of his own deep consciousness he said, "There is something in me. I do not follow this business as a life work." Neither would he go back to the farm as a permanency. He would seek a place of instruction, would apply himself to books, would become a lawyer, "and in that service fight the battle of life." He came to Burlington and entered upon his studies at the Burlington University. "Without any purpose of his own, or any plan on the part of others, his attention was arrested by the differences between the character and bearing of the persons whom he had recently left and those with whom he was now associated, and in daily and hourly contact. 'Why,' he asked himself, 'this difference?' What can it be that makes everything here so gentle, kind, affectionate and pure, as compared with the scenes and persons left?" These people read the Bible and pray to God. "So his thoughts labored. His laboring thoughts drove him at length to the Bible. The Bible drove him to a throne of Grace; the throne of Grace led him to the life and love of a bleeding Redeemer where he found peace in believing." That boy, surveyor, student, inquirer, convert, was John E. Clough.

We have condensed the above graphic account of his early life from a paper written some time ago by the late Jonah G. Warren. From the same source, and from personal acquaintance beginning soon afterwards, we know that "old plans were now changed for new. A new law of life in Christ Jesus had sprung up: On the spontaneous utterance of this new life he said, "If there is a spot on earth where the darkness of sin is more dense than any other, to that let me go, and there let me spend my life in telling my fellow sinners what a treasure I have found.'" Soon after the completion of his studies, he entered upon

colporteur work, and in a short time, with his noble wife, applied to the committee of the Missionary Union for appointment to the foreign field.

The writer has a most vivid recollection of an afternoon spent with them at their home in Strawberry Point about this time. The determination had been formed on their own part and correspondence with the Boston Committee was soon to determine whether it was worth while to go to Boston for a personal examination. There was no ebullition of enthusiasm, nor a very sanguine expectation. Nothing had as yet been said to either of their parents, or to near relatives, of their purpose, though one mother lived in the same house and the other in the same village. The view taken was that it would be time enough to tax their affections with the trial of separation when it became certain that they might go.

We greatly admired their thoughtfulness and their calm deliberation, and have since discovered that there was evinced in it all a very important qualification for the Herculean work for which God was preparing them. A different temperament would many times have broken down under the mighty burden.

At the meeting of the State Convention in 1864, held at Cedar Rapids, farewell services were held on the Sabbath. Many still remember with a thrill of interest the scene.

There was one part of the farewell service that made an ineradicable impression upon at least one mind. Father Asa Chapin gave the farewell address with hand of fellowship. In the beginning of his remarks he seemed overwhelmed with embarrassment, and almost want of any words to say. As he felt his way with trembling and faltering words, the thought seemed to spring up, as if suddenly, in his mind of the communication which we of Iowa

should keep up with the departed missionaries through the medium of prayer. It would be like a telegraphic communication. We here at one end of the line and they at the other, and God's spirit the medium of transmission. We have seldom heard more eloquent strains than those of Father Chapin when fully possessed of that thought. And what messages there have been since to flash over that spiritual telegraph!

For a part of the year 1859, Brother Clough was treasurer of the Iowa Baptist State Convention. He was then a student in Burlington. Apropos of the beginning of this sketch, we may close it with this incident :

Dr. G. J. Johnson has somewhere related that once when pastor at Burlington he "crossed over into Illinois to solicit aid for some needy students in the Burlington Institute." At Roseville a brother promised to give ten dollars in thirty days. The money came, and a short time afterwards Dr. Johnson met the donor again and was told that the money was raised in this way : The man had been obliged to carry eighty bushels of corn eighteen miles to Monmouth over muddy roads, and sell it for twelve and a half cents per bushel. He very naturally intimated that it was "more than he bargained for."

Years passed and Dr. Johnson met the man again and asked him if he remembered the fact of his giving the ten dollars and how he raised it. He replied that he did decidedly and that he had always thought it was a hard-earned ten dollars. When told that the money he gave went to assist John E. Clough in his studies, than whom there had been no more successful missionary in foreign lands, he was greatly surprised, and exclaimed, "Thank God that I did it, now!"



REV. J. E. CLOUGH,



CHAPTER X.

WESTERN IOWA—DENISON—A BLIZZARD AND AN INCIDENT—REMINISCENCES—NORTH EASTERN IOWA.

THE PROVIDENCE OF MISSIONS—INDIRECT RESULTS.



E write this sketch in one of the newest parts of Western Iowa; in the Maple Valley. As we write in "Sketches" we may follow the suggestions of Association, and dot down, here, some recollections of this Western part of the State. As previously noticed, the Western Iowa Baptist Association was organized in 1859.

For two or three years previous there had appeared in our records the name of the Denison Church, unassociated, with sixteen members. Denison is seventy-five miles northeast of Council Bluffs, and about the same distance southeast of Sioux City. At neither of these places was there yet a Baptist Church, nor at any point between, prior to 1860, except that there had appeared at Council Bluffs, in 1850, a Church with thirty-five members, which is noted for three or four years, without change, and then disappears for several years after. At Sac City was a Church of eleven members in 1859, with Charles Oldfield as pastor.

Denison may be taken, therefore, as the typical pioneer point for Baptists in a large district in Western Iowa. An incident of its early settlement may be cited as typical of what it cost to take and hold some of these outposts for Christ and civilization thirty years ago. Rev. J. W. Denison "came to Crawford county, Iowa, in the Autumn of 1855, and, during that and the next year, selected a quantity of land for the Providence Western Land Company, and in September, 1856, began the settlement of the town of Denison," which took its name from him. The incident we are about to recite was related to the writer several years after, by Mr. Denison, in his own home in the then flourishing village.

It was in the severe winter of 1856 and 1857. There were three or four settlers' shanties in groups, some distance apart, on the new town site. There came one of those terrific western "blizzards" so well remembered by the early settlers. The wind and snow, driven with unobstructed violence into the faces of any who ventured a few feet from shelter, rendered it impossible to see any guiding object. A man might be totally bewildered and lost within a rod of his own door. Becoming anxious for the welfare of the families in another group of cabins a little distance away, two men started out in the blinding storm to try and make their way to the rude houses of their neighbors. Becoming separated in a little time, one of them was fortunate enough to find the shelter sought; but the other wandered about in the storm until exhausted, and laid in the pitiless cold all through the night. When found the next day he was still alive, but so badly frozen that it was evident his life could only be saved, if at all, by the help of a surgeon to amputate the frozen members. But there was no surgeon nearer than Council Bluffs, seventy-five miles distant. What could be done? Humane feeling

and frontier courage did not hesitate. Through the stinging cold, that always succeeded a regular blizzard, and over the unbroken roads, down the Boyer and the Missouri Valleys, J. W. Denison himself made his way on horseback, to Council Bluffs, to procure the necessary assistance. Relating this incident as he remembered it, at a late meeting of the Western Iowa Association, the writer was met soon after by an old settler of the lower Boyer, who assured him that the facts were substantially as related, his home being on Bro. Denison's way as he made his perilous journey.

Whether the man recovered or not, we are not now able to say; but we deem the incident worthy of record here, as a reminder of what had to be endured to secure for us the heritage of such a field for missionary toil as Western Iowa now affords. We make the record, not without the hope that some hearts, in homes of comfort and luxury, may be softened thereby, to look more kindly upon, and to yield a more cheerful and liberal support to a mission that has been handed down to us by such courageous struggles.

The Western Association, planted in such soil and nurtured by such hands, made steady if slow growth. Up to 1867, comprising as it did the territory from Winterset, Madison county, and Jefferson, Greene county, all the way to the Missouri river and north to the northern line of the State, there were reported only 309 members. George Scott, at Denison, A. W. Russell, at Jefferson, B. Robinson, at Rippey, J. E. Rockwood, at Sioux City, and W. A. Eggleston, at Winterset, were the pastors this year. The same territory now reports about 1,650 resident members. One of the earliest missionaries on this field was Rev. Charles Oldfield. We find him at Sac City in 1859 with a church of eleven members. In the fall of that year, or during the Convention year, he was under appointment of

the Convention Board and was re-appointed in October, 1860. His field is thus described in 1861: "This is the most western mission in the state. It is at the head-waters of the Coon river, running into the Mississippi, and of the Boyer, running into the Missouri, about midway in the State north and south. Its importance as a missionary field no one will question, nor the fact of its destitution." In the report of 1860 it is said: "The Church at Sac City is forty miles from the nearest Baptist Church." The missionary traveled, to fill his appointments in two counties, most of the time on foot. His appropriation from the Board was \$100, of which he collected on the field \$5.03, and also collected on salary \$60, from which we understand that his salary for the year was \$160; and from the treasurer's report it appears that of the one hundred appropriated by the Convention only \$12.50 was received until the end of the year (October 19) when \$82.50 was credited as paid to him. We have thought these particulars worth mention, as the best index to the real sacrifices of this first seed-sowing, from which we are permitted to reap the harvest. While sketching the history of the work in the thinly populated parts of the state, the writer may be permitted to introduce a personal recollection or two illustrating some of the lines of influence by which, in the *Providence* of missions, indirect results are often reached:

In the fall of 1865, Rev. G. S. Bailey, D. D., was Superintendent of Missions in Illinois, and the writer General Missionary in Iowa. A letter was directed to Dr. Bailey by mistake from a neighborhood in the northern part of Winneshiek county, Iowa. Upon opening and discovering that it was in our field, he forwarded it to me. It was written by a Baptist sister, and set forth that there were several Baptist families in the neighborhood; that there had been some religious interest in the community, and a

number of persons had been converted and wished to be baptized, among them an old lady of seventy years. They did not know where to send for a Baptist minister, and wanted a missionary sent to look after that field. It being impossible to visit that distant field before the following spring, we wrote such encouraging words as we could, and so the matter passed for the time. In the spring of 1866 we directed our way by horse and buggy from the southern to the northeastern part of the state.

Rev. C. D. Farnsworth was pastor at Waukon, in Allamakee county. He volunteered to go with the writer twenty miles to Decorah, in Winneshiek county, and thence fourteen or fifteen miles to the north in search of those few sheep in the wilderness, spoken of in the correspondence of the previous fall. Late in the afternoon we passed three or four emigrant wagons camped by the roadside, and wondered that they had stopped so early, for they seemed to have been camped some time. Reaching the neighborhood where we hoped to find the objects of our search late at night, we were met with this sorrowful story.

The families we were looking for, becoming discouraged, and tired of waiting for the religious privileges they so longed for, had sold their possessions and started together to seek a new home in Western Iowa. While the men were training the loose stock into the way, the women were driving the teams. Only a few miles on their way, a team had become unmanageable, a wagon had been upset, and the driver, the mother of a large family, killed. Another, an old mother in Israel, was severely injured. These were the emigrants we had seen by the roadside, waiting to bury their dead and take care of the surviving sufferer. We visited them the next day, and administered such poor comfort as we could. We received more than we gave, in

the lesson of sweet Christian resignation and patience shown by the suffering saint.

This ended, seemingly, a correspondence from which we had hoped might spring a very different class of direct results. *Seemingly*, but that was not the end.

Five or six weeks afterwards, the General Missionary, having zigzagged his way with horse and buggy, from the northeast to the southwest corner of the State, was addressing a missionary meeting in Glenwood. Very naturally, he dwelt upon the correspondence and the incidents above narrated. An indelible impression had been made upon the speaker's mind. Two years later, being again in that part of the State, we met a brother whose zealous and successful work for the year or two back as a colporteur and evangelist, had been frequently noted. To our surprise, he told us that the incident related in the missionary meeting at Glenwood had been the means of his quickening from a backslidden and spiritually torpid state, into the life he now so much enjoyed, and that God had so greatly blessed. He said, "I can distinctly remember the very seat in the Glenwood meeting house where I sat when you gave this recital, and how it thrilled my whole being." In the report of Convention receipts for 1866 is found this item: "Missionary meeting at Glenwood, \$74.20."

Another incident of the same visit, "Seeking the few sheep in the wilderness" of Winneshiek county, will appropriately close this sketch. Leaving the sorrowing emigrants, as noted awhile ago, Bro. Farnsworth and the writer returned to Decorah, where we had left an appointment to hold service in the Methodist Church. The object was to call together the eight or ten Baptists in the flourishing little city, and confer with them relative to organizing for work. There were but two Protestant English-speaking

Churches in this city of nearly 3,000 inhabitants. The Methodist and the Congregationalist were the two. After the service the Baptists were invited to tarry for a conference, and any others who would. Three or four brethren spoke freely their sentiments. They were Baptists, and would prefer to work and worship in a Church of their own faith. But they would deprecate at present any effort to start another Church. They wished first to see the two Protestant Churches on a firm footing. One Methodist brother whose wife was a Baptist, would like to see a Baptist Church, and would contribute cheerfully to aid it. Rev. Mr. Swearingen was the Methodist pastor. He was invited to speak. He said he hardly knew what to say. He knew what he would say were he a Baptist. He would not talk as these Baptist brethren had. If there were only six Methodists in the place, he would say, Organize and go to work. He did not believe the organization of another Church would weaken those already there. The meeting closed in excellent feeling, and the next morning we took our departure.

After a lapse of several months, the writer received a letter from one of the Baptist brethren who had discouraged organization. He had seen his mistake and had changed his mind.

A missionary was afterwards located at Decorah, and in 1868 we find reported eleven baptisms, and a church of thirty-three members. True, there were adverse conditions. The field was not very fruitful, and the Church was short-lived. But what of those eleven converted and baptized? Who knows?

It will be remembered, as before noted in these sketches, that the Convention Board, in the very beginning of its work, voted to assist in maintaining a man at Decorah,

"provided a suitable man could be found to occupy that field;" but "no way was found for completing the arrangement, and that point is still unoccupied." And so it is still, after more than a quarter of a century.

Thus "Man proposes and God disposes." More and more does the conviction fasten itself upon us as we study the past, that in this exercise of faith we must "sow beside all waters," entering open doors as they are made open unto us, but leaving the disposing of the event to a wisdom higher than our own. But let us not be deceived, and credit our failure to *enter* the open door to His disposal, when, as may be the case, it is due to neglect on our part.

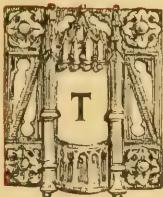
Among the Baptists at Decorah at the time of our visit, there was one brother and his wife, who had been members of the Church at Burlington. They and a few others occupied social positions that would have been, if consecrated, a power in behalf of the truth as we hold it and as they believed it.





CHAPTER XI.

AN APPRECIATIVE LETTER—REMINISCENCE—A HUNDRED
CENTS ON THE DOLLAR—ANOTHER LETTER—A
DEATH BED SCENE—A LIFE MEMBER
SHIP IN A DEFUNCT SOCIETY.



HIS chapter is written with a very appreciative letter from Rev. Dexter P. Smith, D. D., of Santa Anna, California, lying before us. He says: "In your reference to the indebtedness of the Convention in 1858, when I accepted the appointment of financial agent, involving the work of general missionary, you say, 'the Convention was at least \$1,000 in debt,'" and he adds, "yes, \$2,000. The paper of the Convention was accepted in the market at the time only at a heavy discount, and so stringent were financial matters that some good brethren expressed a fear that the Convention would have to repudiate the debt, while most felt that we could not afford such a blot upon our history. The orders of the Convention were found in the hands of various business men—some of them Catholics—to whom embarrassed missionaries, compelled by pressing wants, had sold them for what they could get." When, therefore, the orders were all

looked up and paid at their face value, every debt cancelled, the paper of the Convention advanced to par value, and with our self-sacrificing missionaries provided for, it is no marvel that we breathed more freely, thanked God and took courage; aye, that we felt like erecting an Ebenezer, acknowledging 'hitherto the Lord hath helped us.' There are many in Iowa who will remember those trying days, and that rejoicing at the emergence. And all of us together can rejoice to-day that repudiation has never soiled the banner of the Iowa Baptist State Convention. We remember how Dr. Murdock told us in 1882, at Davenport, that the paper of the Missionary Union was bought in the exchange marts of the world because of its high character as a security. Have we not here a testimonial worth considering to the inherent excellence of the Christian religion? What other class of securities based upon whatever foundation can say as much as this—that through a long series of years its paper has never been paid at less than one hundred cents on the dollar—and that where the only foundation is the plighted faith of a covenanted Christian brotherhood?

Brother Smith, with his most estimable wife, is now enjoying a serene contemplation of life's declining sun at Santa Anna, California. He says: "Your sketches awaken many precious memories of Iowa. I love Iowa; I love her prairies, her rivers, and her groves. I love her people, her churches, her work, and her noble workers. God bless them; many of their names are embalmed in my choicest recollections. The very thought of meeting and greeting them 'over there' is an inspiration." We have said earlier in these sketches that we hoped one of their ministries might be to revive and to emphasize many of these sanctified personal associations of our Iowa Christian life. How often are we reminded of what is said by the writer of the

Epistle to the Hebrews as to what we have come to in coming to Christ by faith, and accepting him as our High Priest. (Read Hebrews xii, 22-24). Referring again to these earlier days for the purpose of introducing facts gleaned since our sketches of those days were written, we may suitably insert some extracts from a letter received some time ago from Mrs. John Hagy, of Sioux City, Iowa.

Mrs. Hagy was the eldest daughter of Elder M. J. Post, referred to at the proper time as the first Baptist minister ordained in the Territory of Iowa. She gives us these additional facts about her father:

M. J. Post was born in Franklin county, Vermont, June 8th, 1812. He was educated there, and baptized when fourteen years of age. Coming West, he preached first a while in St. Francisville, Missouri, and then came to Iowa in 1842. His daughter says: "At Rochester, Van Buren county, Iowa, he started a prayer meeting when I was only seven years old, and Mr. Rudd came there the next year and taught school." She refers, also, to "a Baptist minister, by the name of Elliott, who used to visit them often, and who used to travel a good deal with her father. This, of course, was William Elliott. From Rochester they removed to Fox River, and lived there three years, where she says: "I remember his baptizing a good many in the Fox River." "After I was nine years old I went with him a great deal. I remember once going with him on Sunday morning to fill an appointment on Fox River, after a very hard rain. We had to cross a creek called Chequest. He was to preach just on the other side. When we got there the stream was so high that drift-wood was floating, and the people were on the shore waiting to tell my father not to cross. He turned to me and asked me if I was afraid. I told him no, and so I stood behind him on the horse and

held his saddle-bags, in which he carried his books, and he swam the horse across the stream. He was not afraid of anything when he knew he was doing his Master's bidding."

It seems the daughter was then about ten years old. She speaks of seeing him baptize quite a number in this same Chequest Creek. She remembers one gentleman, about seventy years old; his hair as white as snow, among the number thus baptized. From Fox River they removed to Eddyville and lived one year, he preaching twice a month. She speaks of a Baptist minister by the name of Bond who staid with them; he and his family, for three months. "We went from Eddyville to Fairfield and staid there two years; and then moved to Pella in 1847 and settled with the Hollanders."

Mr. Post accompanied the pioneers in selecting a site for the colony formed there, and then in November of the same year moved his family there to live. "And while he lived," the daughter continues, "we were the only American family in the place." He had a stated appointment to preach about five miles from Pella, in the Noseman settlement. "He was to have preached there on Sunday, April 2, 1848. He was taken sick on Saturday morning at 2 o'clock and was very sick all day, my mother and myself waiting on him and doing all we could for him, not having a doctor that understood his case. On Saturday night at 9 o'clock he got up and dressed and had the barber come and shave him. Then he called me to him and told me to get his clothes ready and have the hired man get the buggy ready early in the morning, and for me to get ready to go with him, for he would start at eight o'clock, so as to get there and have two hours to rest before preaching. But the next morning at five I was called to

his bedside, for he was dying; and at 2 p. m. his Father called him. That was thirty-six years ago, and I was but thirteen years old; but the memory of that death-bed will never be forgotten. It is as fresh in my memory as though it had been yesterday." The loving daughter begs to be excused for writing so much of herself, saying, "I was with him so much that I could not write of him without putting myself in with him."

Just what we want. Would that many others, whose lives were intertwined with the early pioneers of Iowa, so that the old should always remain a part of the new, would write as well of those early days.

A letter has been received from a brother in Roseville, Ill., which will serve to "point a moral." It has reference to a reminiscence mentioned in a recent sketch, and says: "The Roseville man who hauled corn under such discouraging conditions to pay a ten-dollar subscription to Rev. G. J. Johnson, has an unsettled account with him." It appears that a life-membership in the Iowa Baptist Education Society was involved, for which the contributor has never received his certificate. The moral, or rather problem, is how to maintain a life-membership in a defunct Society. The Iowa Baptist Education Society, which then did such noble work, has long since ceased to exist. And yet the brother's contribution, with many others like it, is still a living power in the kingdom of God and his Christ. Such contributions are good seed multiplying themselves many-fold in God's own blessed way. The outward symbol that associates your name with a given act or influence may be wanting or lost, but the inherent seed-power that lay in this act itself can never die. The Society to which, as we suppose, reference is made, was the child of Iowa's very early years, having its birth as early as 1845 or 1846.

Though long since dead itself, its *children* may be found, in some sense, in all the educational institutions and interests among Baptists in Iowa, and among the Telugus, and doubtless in many other places. Its constitution was drafted by Rev. J. N. Seeley, now of Clinton, Iowa. In 1847 its officers were: President, Jos. T. Fales; Vice-President, Rev. R. Cheedle; Recording and Corresponding Secretary, Rev. M. J. Post; Treasurer, Obed Stannard; Managers, Daniel Jewett, William Elliott, J. N. Seeley, William Sperry, L. F. Temple, John Besecker, Otis Thompson, Caleb Brooks, James Stewart and Calvin Craven.

As these sketches grow, many of these early names are growing to be more and more like household words. Is it not well that so it be? In the minutes of the State Convention for 1847, I find this obituary notice: "Death for the first time since the organization of this body, has, in the inscrutable providence of God, been premitted to enter our executive department, calling from our counsels and mutual responsibilities one of our most valued and cherished members, Rev. P. Robinson, of Marion, who departed this life September last. In his death we sustain an irreparable loss. Amiable, discreet, devout and indefatigable, may his mantle rest upon us. Blessed dead! 'He rests from his labors, and his works do follow him.'"

We find here also another illustration of how cherished names, with which we have become familiar in after years, flash upon us in unexpected places. At the sixth anniversary of the Iowa Baptist State Convention, held at Farmington, in 1847: "Rev. G. S. Bailey appeared as a delegate from the Illinois General Association." Many years later he becomes an active pastor in Iowa.



CHAPTER XII.

MISSIONARY REMINISCENCES—JENNIE L. PECK—DEACON

BRYSON—MUSIC IN THE SOUL—REVIVALS.

SALEM—MECHANICSVILLE.

N the present chapter we shall continue personal reminiscences, of a like kind with some which have gone before. We seek to select such as illustrate God's gracious dealings with his children in the promotion of his Kingdom.

In 1868 the writer, as General Missionary, was making a few periodic visits to the Little Church in Brooklyn, Powesheik county, Iowa. In one of these visits his attention was directed to a family that had recently moved into the village. There were six in the family, all to be received into the Little Church. They had been living on the prairie frontier, in Tama, or Grundy county. On our first visit to the home, one daughter was unable to leave her bed, by reason of a painful and protracted sickness. Although in much affliction, and surrounded by circumstances most depressing, her Christian cheerfulness was a joy to behold. It made her sick-room more like a home of cheer than a place of pain. It was our privilege to extend the hand of fellowship, in a short time, to this family of six, who had all been baptized before.

A few months later, raised from her bed of pain, but with a chronic lameness that rendered her unable for many months to walk without crutches, this sister was engaged, unaided, in conducting a Sabbath School in one of the most destitute neighborhoods in the surrounding country. Unaided by human hands, but it was evident that the Friend of Sinners was with her in her noble endeavor. Her heart was poured out in behalf of the destitute, and needy ones. She prayed, she taught, she wrote letters. A willing brother would drive her in his buggy to the school house door, and so the work went on.

Some friends in the east, becoming interested by her letters, donated an organ, others gave books and papers. What the final results of those efforts in that country school district were, eternity only, will perhaps, reveal. But the Divine purpose soon began to ripen. That young Christian lady was *Jennie L. Peck*. From that heart-trying labor in the country school house, she is soon promoted to other fields. In Grinnell, and in Oskaloosa, she is an active City Missionary. Though still a cripple, and traversing the busy city on crutches, she is received with cordiality, and her earnest Christian spirit touches many hearts. The Lord, in due time, healed her lameness and gave health, and her later, and present connection with the Women's Home Mission Society, as one of their most efficient missionaries, needs no record here. But these recollections are worthy of a place in these Sketches as a memorial of the way in which the Lord often chooses and prepares his instrumentalities, and how "out of weakness" his willing ones are "made strong."

Another reminiscence, of a different kind, the writer has often thought of putting into print, and has frequently been told that he ought so to do. It will find a suitable place

here. In the Church at Bonaparte lived a most cheerful and exemplary Christian, Deacon Bryson. He had raised a large family, and taught them in the ways of the Lord. He was very fond of singing the songs of Zion; for he had music in his soul. In his later years this brother became blind. Gradually, for two or three years, his eye-sight went out, till he was left in almost total darkness. During these years it was our privilege, in the annual missionary visit to his Church, to be entertained in his hospitable home. The Deacon's spiritual vision was never dimmed. After his blindness had become almost total, the wife of his youth and age, sickened and died. She had been his constant companion; ever sitting at his side in the gathering gloom ready to render every needed care and comfort. At her loss his sorrow was overwhelming. In a visit, a short time after her death, he related this incident. He was sitting one day in his accustomed place, his head bowed upon his hands in the abstraction of an overwhelming grief, hardly conscious of passing events. The spirit of song seemed to come like a soothing Angel into his soul, and he began, in an under-tone to sing:

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

He said it seemed there was a complete response in his own soul to those words of the poet. They seemed exactly to voice his present experience, and he would try cheerfully to bear his cross of bereavement, heavy as it was. His mind then passed to the second verse as he had been accustomed to sing it:

"How happy are the saints above,
Who once went sorrowing here;
But now they taste unmixed love
And joy without a tear."

This too, he said, completely voiced what was in his own soul, and he could think with comfort of that one who had so recently joined the happy throng. But now, he said, as he passed on in thought to the next verse of the hymn, there was something lacking: something in his present soul-experience that the Hymn did not voice. As he sat in deep thought, in mingled sorrow and comfort, scarcely conscious of what was passing in his mind, only that there was something wanting in the poet's familiar lines to fit them exactly to his present need. Some one of the family spoke to him and aroused him just enough from his abstraction to say, "Wait till I finish my stanza." Then these lines took shape in his mind, and he broke out in audible tones, "Now I have it!" and sung:

"This is the consecrated spot,
Where side by side sat we,
Till she went home to wear the crown,
And left the cross for me."

Then followed:

"The consecrated cross I'll bear,
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me."

Read the four stanzas together and see how, in the given experience, they voice just what the pious soul would wish to sing. As we sat by the side of the sorrower, in the same "consecrated spot," and sang with him these four verses,—for it was a part of the song for him ever after—we thought what a blessing is the Spirit of Christian poesy. We have never sung, nor heard that sweet song since, without a vivid recollection of the scene just described. Good Deacon Bryson has long since joined the happy company of "saints above who once went sorrowing here." Doubtless there are many readers of these sketches who will remember his cheerful songs and services.

The writer may be permitted to mention to the praise of God, in this connection, one or two instances of revival work that remain as green spots in the memory, and may suggest lessons of useful import.

The little Church at Salem, Iowa, was constituted in 1866. The active work of the Church, if we remember rightly, was, for the first year or two, out of town, and the few baptisms administered had been some distance from Salem, so that the people of that town had never seen an immersion. An intelligent little Baptist nucleus in the village were worshiping with the Congregationalist people. The domestic and social relations of the two societies were very intimate, parts of families being of the one connection and parts of the other. Our Baptist friends, however, true to their convictions, felt that something ought to be done for the establishment of the Baptist Church in the village. Early in 1868 arrangements were made with the writer, then engaged as General Missionary in the State, to hold a series of meetings with that special view.

The Congregational Meeting House was engaged for this purpose, a small brick school house purchased by the Baptists and work begun, simultaneously with the beginning of the meeting, to fit it up with seats, baptistery, etc., for a Church home. The Congregationalist pastor tried at first to thwart the meeting, saying he thought that this was not the kind of work needed now in the village, but when he found that the meeting would go on, consented to the use of their house, while fitting up one of our own, it was very evident hoping, for some time, that the work would yet be given up or indefinitely delayed.

A special effort was made the Sunday before our meeting begun, and all who could be persuaded to do so, united with the Congregational Chuch. Among the number was a

very intelligent young lady, who had been converted several months before, and who was a firm Baptist in principle. She had planned once or twice to go to Mt. Pleasant, the nearest Baptist Church, relate her experience and receive baptism. She was very sensitive about her influence over other young people, and the pastor taking advantage of this, and persuading her that her position outside of the Church might hinder the salvation of some soul, and she, not knowing of the contemplated Baptist effort, yielded under protest, and was sprinkled and united with the Congregational Church.

The pastor had also preached a sermon on amusements, in which he evidently tacitly encouraged dancing and similar amusements by church members. He had also urged an irreligious young man who made no pretensions whatever to a religious life, to join the Church, using as an argument, the influence he would have over a certain young lady to induce her also to join.

These particulars of the conditions under which our meetings began, will serve to magnify that Divine favor which made the meeting a success. The interest grew from the beginning. Such an impression was made upon the people as, it was said, Salem had never witnessed. The work of course was limited, for the means were circumscribed, but the mighty power of the Spirit within the compass reached, has been seldom equaled within our knowledge.

The little house being prepared for a Church home was entered the third week of the meeting. Twelve were baptised during the meeting—among them the young lady who had entered the Congregational Church under protest, and her sister. A larger and better house was afterwards built and the Church has maintained its visibility ever since.

For much of the time Brother Lee, one of the veterans of the Keokuk Association, has been its pastor.

Another reminiscence of a revival. One of the Lord's revivals, beginning in the day of small things, will, like the foregoing, be chiefly of interest to those who may thus recall the goodness of God, from the recollection of a personal participation in its blessings.

It is hoped that these Sketches may be useful in thus awakening sanctified recollections. Good Oliver Haywood, writing over two centuries ago of Heart Treasures, mentioned among other sources of heart treasure "The recollection of lively religious exercises and experiences." So we would make these Sketches as they voice these recollections, sources of heart treasure.

In the winter of 1875, in the midst of one of the notable periods of snow blockades, the writer, who was at that time engaged in an Educational Agency, reached the village of Mechanicsville late in the week, and arranged to stay over Sabbath. A very feeble Church was then, and had been for some time, without a pastor. A Sabbath School of about twenty or twenty-five had been kept up, but a little while before the question of suspending it had been seriously considered. Two or three earnest souls had felt that the work could not be given up. A cheap organ had been bought; one sister could play the organ and another could sing, and by these means the school had been kept alive.

When the writer arrived at the home of good Sister Cook, he was greeted with the earnest exclamation, "The Lord hath sent you! We've been praying that somebody might come along!" We stayed over the Sabbath. Congregation small, weather intensely cold, roads blocked. A more unlikely time to begin a meeting—and more unlikely

surroundings could scarcely be imagined—with this one exception, that the “Lord was in the place” though we “knew it not.” From the very first it was a *Bethel*. We had not had the slightest thought of a protracted meeting. The suggestion would have seemed preposterous. But before that Sunday was over six of those Sunday School scholars had arisen for prayers. To have left would have been to defy God, to have despised the Holy Spirit. It was one of God’s revivals. It went on in spite of storm or any other obstacle for four weeks. Twelve were baptized as a result, ranging in age from seven to seventy; three generations in one family. The Church was placed upon its feet, in a year or two a good brick church edifice was built, and most of the time since they have enjoyed the stated ministrations of the Word.

It was not a great work as the word goes, but it was great in its littleness! It was valuable as an experience because of the certainty that God had planned it. Oh! for an increase of this kind of revivals that His servants dare not claim the credit of, and dare not run away from.

The history of Iowa Baptists for the half century covered, would furnish volumes of proof that God is in the midst of his people, working as none but he can work for the redemption of men.





CHAPTER XIII

REMINISCENCES OF DEXTER P. SMITH, D. D.—COUNTING
THE COST—SICKNESS AND DEATH—A PERILOUS
RIDE—“ONE TAKEN AND ANOTHER
LEFT”—A CHILD’S PRAYER.



N this chapter we will give some personal reminiscences from the pen of our dear Brother, Dexter P. Smith, D. D., now of Santa Anna, California. He introduces the subject by saying, “Personal reminiscences are solicited, which necessitates a little seeming egotism.” It is true that the personal element in a narrative is that which gives it its chief interest, and this in a self-conceited person will easily develop into egotism, but no one who ever knew Brother Smith will ever think of egotism in his personal narrative. He says: “In May, 1845, under appointment of the American Baptist Home Mission Society, I commenced work in the Davenport Association, at Iowa City. Iowa City was then the capital of the territory. The general government had erected a very fine building, in which the Legislature was then holding its first session. By request, and permission of the honorable legislators, I preached my first, and many subsequent sermons in the capitol building. Iowa City, strange as it may now seem, was then the

extreme western Baptist mission outpost. There was no church or mission station between Iowa City and the Rocky Mountains or the Pacific coast. Moreover, at that time, the Davenport Association embraced all the Baptist interests in Northern Iowa and Minnesota. The early occupancy of this field required large faith. In response to repeated and underscored Macedonian appeals, in 1846, other good men were commissioned and sent out to supplement the little band of workers. One of their number, a noble young man, a fine preacher, a graduate of one of our best eastern universities, called on me at Iowa City, for advice in the choice of a field. I took him in my buggy to the annual meeting of the Davenport Association at Dubuque. The Dubuque Church was without a pastor, and very anxious to settle one. But our young brother under appointment from the East, after surveying the Iowa field in its length and breadth and destitution, not only declined the call of Dubuque, but, strange as it may now seem, resolved to abandon this western field and return east. Aye, more, advised me to do the same, saying, "you are here enduring many hardships, practicing much self-denial—your sick family suffering for the comforts of life, while in the east you can command a good salary, enabling you to enjoy the comforts, and even the luxuries of life. And moreover," he continued, "in my opinion, there never will be a population in Iowa, in your day, sufficient to justify the sacrifice of your life here." With such impressions he returned to his eastern home. In response however, to his logic and advice, I assured him that when we accepted our appointment to this field, we endeavored to count the cost. That we had come here, prepared to sacrifice everything, not excepting life itself;—and having put our hand to the plow could not look back, never, *no never!* And yet, there were paragraphs and chapters in the early

history of Iowa Baptists, which seemed in harmony with the prediction of our retiring friend and brother. At that time, the membership of the Iowa Baptist State Convention did not equal the membership of a single Church in some of the older states. Not a Church able to give its pastor a support. Davenport, Dubuque, and a majority of the Churches *without* pastors, all combining to underscore the inquiry, "by whom shall Jacob arise? for he is small." While returning from that meeting at Dubuque, I was met by a messenger from Iowa City, who startled me with the announcement, "Your little boy is dead! and your wife dying!" It required strong faith without a murmur, to respond, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." And, although the precious life of my wife was graciously spared, yet, under the circumstances, and while under the cloud, it required no small faith in my next report to the Board in New York, to voice the minority of the Commission, sent to survey the land of Canaan, and report prospects, "The land is an exceeding good land; let us go up at once and possess it, for (in God's name) we are able to overcome it." In that dark place and hour I find written in my memorandum "JEHOVAH JIRAH." As in contrast with 1845, I consider our Iowa Zion of 1885, her bulwarks and towers of strength, her auxiliaries of efficiency, count her multiplied and multiplying Churches, with a membership of 26,000, led on by men whose practical faith comprehends not only this commonwealth, but the *world* for Christ, inspired by the review I underscore the triumphant acclaim, "What hath God wrought!" and call upon my soul and all within, *around*, ABOVE me to bless the name of the Lord, and magnify his rich and abounding grace."

DEXTER P. SMITH.

Santa Anna, California, June 5th, 1885.

In another communication, after speaking of the death of such men as Robinson, Post, and Braybrook, noticed in these Sketches, Brother Smith says: "With the harvest so abundant, deepening and widening and waving on every hand, the removal of such workers sorely tried the faith of the few npon whom devolved double responsibility, and augmented work. An unvarnished record of the early Board meetings of the Convention, would involve items more stirring than fiction; the personal exposure and sacrifice of the members of the Board, the long distances traveled,—long because of the modes of travel—facilitated by no railroads with costly upholstered coaches. A worthy pastor having been requested to accept an appointment, to visit some corresponding body, did not positively decline, but said, "I have no way to go but to walk or ride an ox." The long anxious night sessions, often extended into the small hours of the morning, in the careful consideration of the situation, precipitated by an exhausted treasury; not because any diplomacy could replenish it, but because there was demanded a prayerful impartial discrimination in granting applications, even necessitating the postponement of urgent, affecting appeals from struggling interests in county seats and other important locations—interests whose very existence seemed to depend upon immediate encouragement; all of which can only be appreciated by the actors in those scenes, the participators in those gratuitous services."

To those of us who knew Brother Smith twenty-five years ago, with his frail body, delicate health and low vitality, the following incident seems little less than a miracle of preservation, as well as a marvelous instance of human courage and endurance. In 1860 or '61, while acting as Financial Agent of the Convention, he started from Iowa City on horseback to attend a Board meeting of the Convention at Dubuque. "With the mercury ranging

fearfully low and still sinking," he reached and passed the night at Anamosa. "The next morning ushered in one of those terrible blizzards during which so many early residents perished. One," he says, "of the most bitter days of my experience." Kind friends urged him not to start; but to delay was not to be on time at Dubuque. "So I ventured out with the wind directly in my face, and so very sharp that I was obliged frequently to wheel my horse in order to breathe." He called at a house and procured a veil and tied it over his cap and face. His breath soon iced over the veil, which afforded a partial protection. Being obliged occasionally to dismount and walk to prevent freezing, he found this attended with no little hazard, for becoming exhausted he could with difficulty regain his seat in the saddle. Here we quote his own words. "During that forenoon I passed over what was known by early residents as 'Bowen's Prairie', a notoriously bleak, exposed, uninhabited section. After zigzagging my way, as best I could, some ten miles without seeing a house, sometimes losing my track, I happened, or rather providentially came upon a cabin, then the only dwelling where now stands the flourishing village of Monticello. A stranger opened the door, and kindly, but with language which involved a merited rebuke, said, 'Get off and come in as soon as possible; you have no business to be out on such a day as this,' continuing, "I will take care of your horse." The good man rushed me into the house, but froze himself while caring for my horse. Warmed and refreshed, but with no abatement of the storm, and against the protest of the kind family, I started out again, reaching Cascade that night. The next morning a man was frozen to death, wrapped in his winding sheet of snow, on the same track over which I had traveled." "One had been taken and the other left." Reaching Dubuque next day in time for the

Board meeting, although but few of the members were able to be present, nevertheless legitimate business was transacted, and the agent says, "Doubtless many from the present standpoint, unable to comprehend the situation of those trying times, would denounce such a trip, involving such a tax upon vitality, as unjustifiable and foolish in the extreme. We only say in reply, "there was inexpressible satisfaction to know that provision was made immediately to pay the accrued claims of our faithful, earnest missionaries, forestalling embarrassment and suffering." "Rev. T. S. Griffith was then the worthy pastor at Dubuque. I shall never forget the kind attention received at his hospitable home. His little boy of tender years, listened with great interest to the free discussion of our mission work; his little heart throbbed with anxious sympathy for exposed workers. His father told me that ever after, the nightly prayer of his little boy closed with 'O Lord, bless Brother Smith, Amen,'—a guiding inspiration in subsequent emergencies, for the little ones are the favorites of the Master." "There are unwritten paragraphs and chapters in the early experiences of Iowa Baptists, forgotten or modestly suppressed, which will never be revealed until the final review; and even then, not to complain of anything endured, nor to boast of anything done, but to magnify the abounding grace, and underscore the united acclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory.'" "

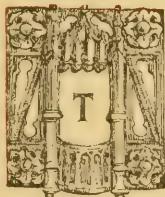
The above communication was written on our Brother's seventy-fourth birthday, December 16th, 1884.



CHAPTER XIV.

THE DES MOINES ASSOCIATION—1839—1859.

GREAT PROSPERITY.



HE present and subsequent chapters will be devoted to a sort of bird's-eye view, of the growth of the different Associations in Iowa, so as to show, 1st, the growth of each considered in and of itself, and 2d, the growth of each as related to the growth of the denomination at large in the State. The present chapter will have to do with the first of all the Associations, the old Des Moines. We shall endeavor to sketch its history from the time of its organization in 1839, down to the time it was disbanded, and the Churches composing it, by mutual agreement, were organized into the Keokuk and Burlington Associations. The account of the organization of this Association in August, 1839, at Long Creek—now Danville—was given in the beginning of these Sketches. The Churches composing it were three, Long Creek, Pisgah and Rock Spring. There were about 80 members in the three Churches. The first Moderator was Rev. Jonah Todd, Clerk, Rev. Alexander Evans, Preacher of Introductory Sermon, Rev. Hezekiah Johnson. The name of the Association at first was the *Iowa Baptist Association*.

The data for its history and its meetings for the first five years are very meagre. It appears that annual meetings were held in 1840 at Rock Spring, 1841 at Danville, 1842 at Rochester Church, near Keosauqua, in 1843 at Portland Church, and in 1844 at Danville again. For these years we have no means of knowing who were the officers, nor any statistics.

At the second meeting of the Iowa Baptist State Convention, held in Davenport in 1843, this Association was represented by Elders A. Evans, H. Johnson, D. Jewett, and M. J. Post. There were then reported ten Churches, six ministers, 43 persons baptized during the year and 223 members. The name of the Association was changed to Des Moines, either that or the next year. The ten Churches and the dates of their organization, were, as near as we can ascertain, Danville, 1834; Rock Spring, 1836; Pisgah, 1839; Union, 1839; Farmington, 1841; Washington, 1841; Mt. Zion, 1842; Mount Pleasant, 1843; Keosauqua, 1838, and possibly Fox River, 1842. The ministers, in addition to those mentioned above, were Wm. Elliott and H. Burnett. The latter arrived in the territory in 1842.

1844. Number of Churches, 14, ordained ministers, 8,
baptized, 100; whole number, 361.

The Association met with the Ebenezer Church, Lee county. The introductory sermon was preached by Elder M. J. Post, who was elected Moderator and Brother 1845. Otis Thompson, of the Farmington Church, Clerk. Among the ordained ministers are found Wm. Sperry and R. Cheedle. The Rock Spring Church seems to have previously lost its connection with the Association and, on application, is received again with 14 baptisms and 18 received by letter; members, 56.

Brother S. Pickard appears as a Licentiate of the Lib-

erty Church, also received this year with 27 members. New Churches were also received, viz: Shiloh, 8 members; Oskaloosa, 20; Village Creek, 8; Toolsborough, 8; Eddyville, 7, and Fairfield, 22. Whole number of Churches, 25; baptisms, 11; members, 656.

Met at Round Point, September 4. The preacher of the introductory sermon, Elder Sperry, being absent, Elder Hiram Burnett preached and was chosen Moderator. 1846. W. B. Morey, Clerk, Daniel Jewett, Secretary. Delegates from the Davenport Association Rev. Dexter P. Smith and J. N. Seeley. The Tabernacle, Mount Moriah and Ft. Des Moines Churches were received. The name of the Oskaloosa Church has been changed to Union. Elders Shaply Elmore, J. Moore, J. Bond, B. B. Nichols and H. Worden are among the ministers not named above. Number of Churches reporting, 24; pastors, 11; baptisms, 71; total membership, 563.

"Elder John Rexford, from the Free Communion Baptist Church, stated that he had embraced our sentiments, and enquired whether his ordination would be accepted by this body." After reading his certificate and some discussion, the Association voted satisfaction and invited him to a seat with the body. A request came up from the Eddyville and Tabernacle Churches for the ordination of Brother G. W. Bond, but after examination it was deemed inexpedient at present, and the Churches "advised to aid our brother in the support of his family, that thereby he may be enabled to study to show himself a workman that needeth not to be ashamed."

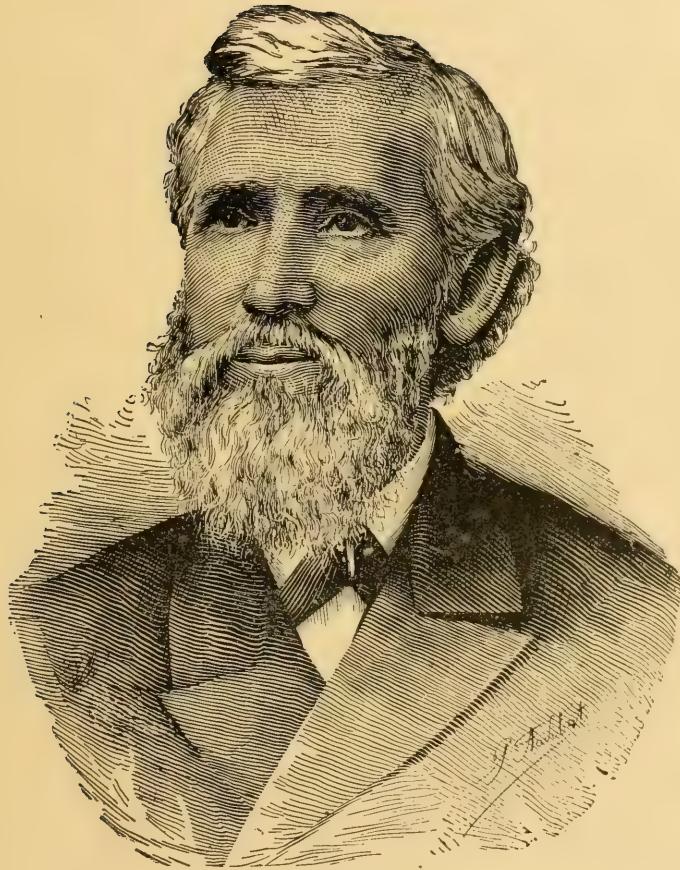
There is evidence of an intelligent conservatism in such matters in those early days, that it would have been well in some quarters to have emulated later.

The place of meeting in 1847 was Mt. Zion. William

Elliott had been appointed to preach the introductory sermon. No record of this meeting nor statistics of the year have been found.

The Association met in its tenth session with the church at Washington, Iowa. Rev. Horace Warden preached the introductory sermon from Titus, 1st chapter, 1848. 3d verse. Rev. R. Cheedle was elected Moderator, and Rev. W .B. Knapp, Clerk. There are now 21 churches, 104 baptisms reported and 717 members. Rev. James M. Hope of Keokuk, appears among the ministers. The name of the Keokuk church appears with 13 members. A year earlier, in 1847, Keokuk was represented in the State Convention by Rev. J. W. Seely.

The question of a division of the Association, already began to be discussed. The death of the late beloved M. J. Post, was reported and the Association most painfully mourn his loss. Near the close of 1848, began a work at Burlington, which claims more extended notice. The beginnings of Baptist seed-sowing here date still further back. In 1848, Rev. Luther Stone, now of Chicago, spent a number of weeks in Burlington, found a few Baptists, and preached a number of sermons. Rev. Alexander Evans and perhaps one or two others had also preached occasional sermons, but there was no organization. Rev. George J. Johnson "first arrived in Burlington, on the evening of the first Wednesday in November, 1848, the day following the election of Gen. Zachary Taylor, as President of the United States ". The population of the city at that time was between one and two thousand. In a reminiscence of the time, Brother Johnson says that on his arrival at Burlington, "there was no Baptist Church or any other friends that were under any special obligations to receive him, and that he had not money enough to pay his way for half a



DEXTER P. SMITH, D. D.

week.' He however found, the next day, a "Kentuckian," who with genuine Kentucky like hospitality, invited him to his home and made him welcome. This was John H. Webber who was afterwards the first person ever baptized by Brother Johnson, and so far as known, the first in the Mississippi River at Burlington. He is supposed to be still living at East Portland, Oregon. On the first Lord's day, in April, 1849, the First Baptist Church of Burlington, was organized with twelve members, and six others were baptized on the same day. In 1849 the Church was represented in the State Convention and in 1850 became connected with the Des Moines Association. In June, 1851, the Church entered, though it was far from being completed, the house, where its services were regularly held for about thirty-four years, until the conference rooms of the present house were occupied.

We have no record of this year. The Association was to meet at the Liberty Church, near Charleston, and Rev. J. M. Hope was to preach the sermon. August 1849. 8, 1848, Brother Hope had been recommended to the Home Mission Society, by the Executive Board of the Convention, "to labor with the Baptist Church in Keokuk, with an appropriation of \$250.00 for one year from June 1, 1848," but the record says, "withdrawn by Brother Hope at the expiration of six months, on account of impaired vision."

Met for the fourth time, at Danville. The introductory sermon was preached by Brother Burnett, from Acts 20: 24.

1850. Rev. H. Burnett was chosen Moderator, Rev. E. Gunn, Clerk and M. W. Rudd, Treasurer. This is Brother Gunn's first introduction to the Association and to the State. He is pastor at Keokuk where 7 baptisms are reported, 15 received by letter and the church numbers 36.

Brother Gunn received his first appointment from the Home Mission Society to labor at Keokuk in 1849, laboring 13 weeks in that year. Delegates of the Burlington, Brighton, Richland, Charleston and Aurora Churches came forward and requested admittance into the Association, and upon favorable report of a committee, they were all received. There were now 27 Churches, 71 baptisms reported, 139 received in other ways and a total membership of 912. The Burlington Church reports 13 baptisms, 35 received in other ways and 41 members.

The Association met at Agency City. Rev: O. Ormsby, of Troy, preached the introductory sermon and was chosen Moderator, Brother Gunn of Keokuk, Clerk and M.

1851. W. Rudd, Treasurer. The great revival elsewhere

noticed in the Sketches, as setting in soon after 1850, is fully inaugurated, 219 baptisms are reported. Rev. G. J. Johnson reports 77 baptisms at Burlington. They were permitted to visit the baptismal waters for thirteen consecutive Sabbaths, and have now 136 members. Members in the Association, 1126, in 27 Churches, with 11 pastors. Wm. A. Wells is pastor at Danville, O. Ormsby at Keosauqua and Fox River, W. H. Turton at Farmington, G. W. Bond at Oskaloosa, Aurora and Knoxville, Wm. Elliott at Fairfield and Brighton, Hiram Burnett at Mt. Pleasant, Elihu Gunn at Keokuk, T. J. Penny at Pisgah, G. J. Johnson at Burlington, and J. B. McGlasson at Blakesburg. At this meeting in 1851 the division of the Association which had been impending for some time took place, and the West Des Moines, afterwards Oskaloosa, Association was formed. Prior to this division the Des Moines Association had extended from Keokuk and Burlington on the Mississippi, to Knoxville in Marion county, and at one time to Fort Des Moines, and embraced all the territory south of the Iowa River. The division was amicably arrived at

and was made "On a line to be drawn from Keosauqua to Fairfield, and from thence to Brighton, thence on the line dividing the counties of Keokuk and Washington," the Churches at the places named, on this line to be in the western division. This divided the then existing Churches south of the Iowa River into two respectable Associations in point of numbers, and of nearly equal strength. Keokuk "have disposed of their old house of worship and lot, and purchased a new and better lot, upon which they expect soon to have a new and commodious house of worship erected." It sounds strangely to hear a Church not yet five years old talking of its old house of worship, but it illustrates how rapidly changes came about in those stirring pioneer days. Burlington had been enabled to enter their new house of worship, the interior of which was now "entirely completed."

The Association met at Keokuk. Rev. Wm. H. Turton preached the introductory sermon. Rev. E. Gunn was chosen Moderator and Brother Turton, Clerk, 1852, and Deacon E. Cady, Treasurer. Though the Association has been reduced by the organization of a new one on the west, from about 30 Churches to 16, yet an era of unparalleled prosperity is about to be ushered in. Two new Churches are received; the Jefferson and Augusta Churches, and there are now 16 Churches, 71 baptisms reported, 69 received in other ways, and the membership is 725. Burlington have baptized 26, and the new Church at Jefferson organized last March, report 19 baptisms. Elder Burnett is preaching the Word to them.

The Association met at Farmington, in the Congregationalist House of Worship. Introductory sermon by Rev. Geo. J. Johnson. H. Burnett Moderator, and W. H. Turton Clerk. The Church at Keosauqua

seems to have, for a time, lost its visibility, and is again received into the body. Glasgow is also a new organization where 38 have been baptized and 56 members are reported. Rev. H. R. Wilber appears as pastor at Mt. Pleasant, Obed Sperry at Pisgah, and Isaac Leonard at Rock Spring. Brother Sperry should have been noticed at Pisgah a year ago. Also Rev. E. O. Town at Mount Zion. Brother Leonard has been reported as a Licentiate of the Burlington Church for a couple of years; was ordained in 1851, Brother Town in 1852, Rev. B. F. Braybrook preaching the sermon in both instances. Churches in 1852, 17; pastors, 8; baptisms, 136; total membership, 812. Perhaps the progress of the great revival in this Association for the next five years will be best shown by exhibiting in a condensed statement, the names of Churches, pastors and number of baptisms each year, in the principal places visited by the Saving Power of God. Beginning with 1853, and ending with 1857.

1853. Danville, Obed Sperry, 12; Bonaparte, no pastor, 15; Mt. Pleasant, H. R. Wilber, 25; Burlington, G. J. Johnson, 13; Jefferson, H. Burnett, 13; Glasgow, Wm. Elliott, 16; other baptisms, 19; total, 139.

1854. Union, S. Pickard, 12; Liberty, S. Pickard, 21; Keokuk, E. Gunn, 29; Burlington, G. J. Johnson, 124; Jefferson, no pastor, 17; Richmond, Charles Thompson, 15; Lockridge, Wm. Elliott, 16; other baptisms, 13; total, 247.

1855. Union, S. Pickard, 37; Bonaparte, M. Sutton, 10; Washington, C. Thompson, 15; Burlington, G. J. Johnson, 17; Glasgow, Wm. Elliott, 12; Tuscarora, S. Pickard, 23; other baptisms, 27; total 140.

1856. Danville, J. G. Bowen, 20; Bonaparte, M. Sutton, 15; Liberty, S. Pickard, 42; Keokuk, E. Gunn, 11; Burling-

ton, G. J. Johnson, 26; Jefferson, W. Elliott, 15; Glasgow, W. Elliott, 12; Tuscarora, S. Pickard, 12; other baptisms, 16; total, 169.

1857. Pisgah, Isaac Leonard, 46; Bonaparte, M. Sutton, 7; Mt. Pleasant, H. R. Wilber, 37; First Keokuk, E Gunn (resigned), 35; First Burlington, G. J. Johnson, 27; Jefferson, W. Elliott, 23; Glasgow, W. Elliott, 7; Tuscarora, S. Pickard (resigned), 10; Second Keokuk, S. Pickard, 30; Denmark, M. Edwards, 1; total, 223. Total baptisms for five years, 917.

The above will show the pastors doing service during the same period.

The Association met at Jefferson in 1854. Introductory sermon by H. R. Wilber. H. Burnett, Moderator, H. R. Wilber, Clerk. In 1855 meeting at Burlington. Preacher, M. Sutton; Moderator, M. Sutton; Clerk, H. R. Wilber. Place of meeting in 1856, Glasgow. Preacher, Morgan Edwards; Moderator, Wm. Elliott; Clerk, H. R. Wilber.

Bonaparte. Preacher, Morgan Edwards; Moderator, T. J. Penny; Clerk, H. R. Wilber. There are now—1857—22

Churches, 11 pastors,—7 other ordained ministers, 1857. 12 Licentiates—and 1,609 members. Among those just licensed to preach, are E. C. Cady, of the Danville Church, W. A. Eggleston, of Mount Pleasant, J. M. Wood and J. Lee, of Glasgow, who have since been long and well known among Iowa Baptist ministers.

The Association held its Twentieth Anniversary with the Baptist Church at Richmond. Annual sermon by

1858. Rev. G. J. Johnson, who was elected Moderator,

Rev. M. Sutton, Clerk and Calvin Craven, Treasurer. Throughout 1858 the revival work seems unabated. Before its close, Brother Leonard has baptized at Pisgah 14; Brother Sutton at Bonaparte 26; Brother Moore at

Charleston 15, and at Bethlehem 13; G. J. Johnson at Burlington 25; Brother Elliott at Glasgow 31; G. W. S. Bell at Richmond 45; W. A. Eggleston at New London 14; Jonathan Lee at Tuscarora (Pilot Grove) 11; Pickard at 2d Keokuk 27, and Thomas M. Ind at 2d Burlington 32. Other baptisms had been 30, and the whole number 283. Rev. P. P. Bishop during this year becomes pastor at Burlington, and Rev. G. J. Johnson, having closed his labors there, goes to Fort Madison, where 53 converts have been baptized and a Church of 102 members raised up. Rev. W. W. Allen is pastor at Keokuk and A. Edson at Washington.

We have dwelt in considerable detail on these revival years in the hope that their perusal by such of those who were permitted to mingle in these Spiritual awakenings, as are still in the flesh, and by all of us, may awaken the memory of their blessedness, and create an earnest longing for a return of those days of the mighty power of God. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

The earnest spirit of devotion that showed itself, and the patient continuance in religious exercises that show them to have been a joy, are worthy of a little careful study. This will be best seen in a sketch of the doings of one Associational Sabbath. In August, 1858, the Des Moines Association met at Richmond, Iowa. The following is a full minute of the services of Sunday, August 22. Prayer meeting was held at 7 A. M.; Brother Ford addressed the Sabbath School for about one hour at 8:30 A. M.; Brother Sutton preached at 10 A. M., from 2 Corinthians v: 20, 21; Brother Bastion preached at 11 A. M., from Romans x. 13, after which a collection was taken for the State Convention amounting to \$21.60; Brother W. W. Allen

preached at 2:30 P. M., from Matthew 10: 8, after which Brother Johnson made remarks and took up a collection for the Publication Society, of \$14.35. Prayer meeting was held at night, and then Brother Edson preached from Job ix: 2, and Brother Eggleston from Galations v: 6. The services of the day were throughout largely attended, and seemingly attended with a solemn sense of the Divine presence." Seven sermons and two prayer meetings in the same house in one day! What else than "a solemn sense of the Divine presence" could make such a bill of fare possible? Doubtless, many will read this account with a smile to-day, and think of that day's services as belonging to a past order, when people had not yet learned to free themselves from the bondage of long and, perhaps, dry sermons, etc. But as we have studied it in connection with the evidences of the mighty power of God in the Churches during those years, we cannot doubt that such a lingering in the sanctuary, and such prolonged listening to God's Holy Word, was a most natural and a most delightful thing. May the reminiscence of it tend to hasten the return of a similar sense of the Divine presence in all our associational gatherings!

The Des Moines Association has had a prosperous history. Though the territory has been reduced by the organization of the Oskaloosa Association, the necessity or expediency of further dividing it had been agitated for a year or two. The question has been submitted to the Churches in 1856, and at the Annual Meeting in Bonaparte in 1857, a committee was appointed "to examine the votes of the Churches" in reference to the matter. This committee reported that five Churches had voted for, and ten against division.

At the meeting in Richmond in 1858, "on request of

the Glasgow Church, and on motion of T. R. Carter, a special committee was appointed on division of the Association, as follows: C. Craven, T. R. Carter, E. Cady; J. W. Ratliff and D. W. Ford." A majority of this committee reported, through the Chairman, C. Craven, against division. A minority report brought in by Brother Carter, favored division. The question was again submitted to the Churches, with the recommendation "that the Churches desiring a division, communicate that desire to the next Association for such action as may then be deemed proper."

The Twenty first and last Anniversary of the Des Moines Association was held with the Pisgah Baptist Church, near Dodgeville, Iowa, August 27, 1859.

1859. The tide of revival and of prosperity is still unabated. There are now 24 Churches, with 14 pastors, 321 baptisms are reported, 213 other additions, and a total membership of 2,036. A net increase for one year of 316. Under the powerful revival efforts of Rev. Morgan Edwards a Church of 102 members has been raised up at Fort Madison within a year; 53 of whom have been received by baptism, and Rev. G. J. Johnson settled as pastor. Also by Brother Edwards' labor, a Church of 75 members at West Point, of whom 57 are by baptism.

The proposition to divide the Association has at last prevailed. In a report made by Rev. G. J. Johnson, Corresponding Secretary, to the State Convention at Oskaloosa, in October, 1859, we find the following. After stating some of the cheering facts of the Association's prosperity in the year past, he says: "In view of the enlarged membership of the Association, the throngs drawn together thereby to attend upon its meetings, * * and the great distance to be traveled over in order to attend its sessions, the Association was divided and resolved into two new

Associations, named respectively, Burlington and Keokuk Associations.' The report then closes with a just tribute to the memory of the Des Moines Association, as follows: "Surely the Lord has done great things for the Des Moines Association, whereof we are glad. It was organized just twenty years ago last August, under the name of the Iowa Association, and then embraced the whole State. It has since been changed in its name, divided and sub-divided repeatedly in its territory, and now, finally has passed out of being and taken its place among the things of the past. And yet, though this Association has ceased to exist, the name will be associated in many minds with hallowed interest, with scenes gone by and long cherished in the heart of sacred memory, by many friends of our Zion in Southeastern Iowa." Among the pastors of the Des Moines Association, perhaps not mentioned before, are D. H. Paul, at Danville in 1858, and W. J. Cochran, at Bethlehem in 1859, and others may have been unintentionally overlooked. At this last meeting of the Des Moines Association Rev. M. Sutton preached the annual sermon, Charles Hubbell, Esq., of Keokuk, was Moderator, P. P. Bishop, of Burlington, Clerk, and Isaac Leonard, Treasurer.

The history of the Des Moines Association is a history of a most important epoch in our growth as a commonwealth, and is full of the deeds and thoughts of a class of men who would do honor to any State in any age. Many of these noble men of God are still living and doing for God and humanity. With them these reminiscences must be of intense interest. Youth, vigor, anticipation, sanctified ambition, *enthusiasm*, are at one end of the view. Gray hairs, experience, sober reflection, trials endured, courageously met and surmounted at the other. In many instances doubtless, mistakes made, discovered, repented, and, alas! sometimes when too late to make amends, all

reminding us that the treasures of gospel grace have been committed to "earthen vessels," and yet in view of all, what was said above in 1859 is true in 1886, the name of the Des Moines Association is still associated in many minds with hallowed memories and scenes of those early days of our Iowa Zion.

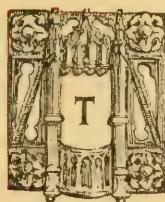




CHAPTER XV.

THE DAVENPORT ASSOCIATION—THE SECOND IN THE STATE.

ORGANIZED—SEPTEMBER 1842—1842 to 1862.



HIS was the Second Association organized in the State. It was organized in the City of Dubuque, in September, 1842. It embraced all the Baptist Churches then existing in the territory north of the Iowa River, except one. There names were, Bath (afterwards Le Clair), Bloomington (now Muscatine), Davenport, Dubuque, Iowa City and Maquoketa. There was also a Church at Delaware, on the line between Delaware and Jones counties, which afterwards united with the body. The pastors at the time of the organization were Burton Carpenter, of Dubuque; W. B. Morey, of Iowa City; Ezra Fisher, of Bloomington and Charles E. Brown, of Maquoketa. Dubuque had the only meeting house for the Baptists in the territory, "a low wooden building 18 or 20 feet wide by 30 in length." The Church in Davenport had succeeded in "getting up the brick wall for a house about the same size, which was enclosed during a thaw in the month of January, 1843." The Churches at Iowa City, Muscatine and Le Clair built houses about 1846 and 1847. In 1843, the

year after its organization, this Association comprised 7 Churches, 5 ministers, had baptized 11 persons and had a membership of 134.

The membership had reached 257 with only 13 baptisms reported. Churches 11. Up to 1850 the growth of this Association seems to have been very slow. 1845. Churches were added at Marion, in 1843; La Motte, in 1844; Blue Grass, Scott county, in 1845; Cascade, in 1846; Clayton county and Fairview, in 1848; and Hickory Grove, Scott county, in 1849. Maquoketa also seems to drop out of notice after 1842 and appears again in 1848. The ministers in this Association prior to 1850 and not named in its organization were, T. H. Archibald, 1847; B. F. Brabrook, 1844; Dexter P. Smith, 1844; Ira Blanchard, and perhaps a few others. The only indication of revival we find up to this time, is that in 1847, there were baptized at Dubuque 20, at Bloomington 8, at Iowa City 9 and at Davenport 8, with 6 in other Churches, making 51 in all.

The Association met at Cascade. B. F. Brabrook, of Davenport, Moderator: T.H. Archibald, of Dubuque, Clerk.

1849. The minutes of this year bear evidence of vigorous and earnest thought, on all the questions agitating the times. There are resolutions against slavery, against members of the Churches being members of secret societies as "unscriptural and injurious in their influence and dangerous in their tendency," against countenancing circuses and theatres, in favor of total abstinence, and recommending the first Monday of the next January, as a day of fasting and prayer, "if God peradventure will turn again the captivity of Zion." There is also a circular letter of marked vigor of style on "The Nature and Importance of Scriptural Discipline in the Church."

Met at Marion. Dexter P. Smith, Moderator; Geo. H. Gorham, Clerk. There are now 17 Churches, 12 ordained ministers, 37 baptisms and 534 members. 1850.

John Williams is pastor at Marion; John Bates, at Cascade; J. Currier, at La Motte; T. H. Archibald, at Davenport, G. H. Gorham, at Dubuque; W. Rutledge, at Le Clair; S. P. Johnson, at Muscatine; D. P. Smith, at Iowa City; C. E. Brown, at Maquoketa and O. S. Harding, at Fairview.

Met at Maquoketa. B. F. Brabrook, Moderator; S. B. Johnson, Clerk. Churches have been admitted at Colesburg, 26 members, and Comanche, 13. J. Baldwin is preaching at Comanche and C. D. Farnsworth, Licentiate, at Colesburg. George Scott, at Maquoketa. There are 17 Churches, 44 baptisms reported and 620 members. Rev. G. J. Johnson, of Burlington, is here as a visitor from the Des Moines Association.

Met at Iowa City. Moderator, Rev. John Bates, of Cascade; Clerk, Rev. A. Russell Belden, of Iowa City. Church at DeWitt received with 13 members and Second 1852, Davenport with 29 members, 702 members in the Association, of whom 22 have been baptized within the year. Rev. E. M. Miles has became pastor at Second Davenport; A. R. Belden, at Iowa City; W. A. Wells, at Muscatine; and J. C. Ward has succeeded Pastor Williams at Marion. The minutes this year contain a fine cut of the Iowa City Church which was dedicated Nov. 2, 1848, size 41 by 63 and cost \$4,300.

Met at Colesburg. Rev. E. M. Miles, Moderator; N. S. Bastion, of Dubuque, Clerk; Rev. A. R. Belden, of Iowa City, Corresponding Secretary. Five new Churches 1853. in north-east Iowa have been organized within the year, viz., Rossville, West Union, Yankee Settlement,

Delhi and Bear Creek. These aggregate 67 members. There are marked indications of revival, 84 have been baptized during the year and 107 received by letter. Of the baptisms, Iowa City has received 21, LaMotte 26 and Muscatine 21. Churches 24, members 862. Among the pastors this year appear O. A. Holmes, at Maquoketa and T. W. Clark, at DeWitt; also Elder Thomas Slade is pastor at First Davenport. A committee consisting of Brethren Scott, Rupert, Currier and Slade were appointed to consider the propriety of dividing the Association. This committee reported recommending "in view of the vast extent of territory and the rapid increase of our Churches in numbers and strength," that a division be made "on the south line of Jackson and Jones counties," and that "to accomplish this object properly, the subject be referred to the Churches for their decision, to be sent in their letters to the Association next year." A resolution was also passed most earnestly recommending to the Home Mission Society, the appointment of a missionary in Allamakee and Clayton counties.

The anniversary was to be with the Comanche Church. For the years 1854 and 1858, inclusive, we have no minutes of this body at hand as we write. From other records we gather such facts as we can. The revival interest continues. There are 22 Churches, 73 baptisms, 201 received by letter and 1,022 members. The Churches sharing in the revival, as indicated by the baptisms, are Muscatine 21, A. G. Eberhart, pastor; Cascade 15; Maquoketo 7, and 2d Davenport 13. Besides the coming of A. G. Eberhart to Muscatine, the changes in pastors are, G. D. Simmons to Iowa City, D. H. Paul to Comanche and J. Schofield to Rossville.

Met at Muscatine. During this year Rev. A. R. Belden,

of Iowa City, has been removed by death. By the organization of the Dubuque Association, August 30, 1855, 1855. taking off considerably more than half the Churches of this body, the Davenport Association has become very much reduced in members and territory. Only nine Churches remain, viz.: 1st and 2d Davenport, Le Claire, Muscatine, Iowa City, Blue Grass, Comanche, DeWitt and Hickory Grove. The revival, however, has greatly increased. Baptisms reported, 106: whole number of members, 634. Davenport 1st has baptized 31, Wm. Rutledge, pastor; Le Claire, P. P. Shirley, 40; Muscatine, A. G. Eberhart, 16, and Davenport 2d, 12. Besides the pastors named, Rev. C. Billings Smith is at Iowa City, W. J. Parkhurst at Comanche and L. Carpenter still at Blue Grass. The next meeting of the Association is to be at Blue Grass.

There are but few changes to note. N. S. Bastion has become pastor of First Davenport, and Geo. J. Miles, a brother of the Second Davenport, pastor, at Muscatine. A small Church has been organized at Mill Creek, in Cedar county, with F. A. Gates pastor, which is to be shortlived however, and a German Church at Muscatine, with Rev. C. Shoemaker as pastor, and 54 members, 9 of whom have been baptized during the year. The glorious revival has continued with evident increase and great power. The eleven Churches have reported 188 baptisms and 837 members. Of the baptisms Rev. P. P. Shirley, LeClaire reports 42; G. J. Miles, Muscatine, 69; L. Carpenter, Blue Grass, 13; W. J. Parkhurst, Comanche, 33; and E. M. Miles, Second Davenport, 20. Next Anniversary at LeClaire.

Rev. I. Butterfield has assumed the pastorate at Second Davenport, Rev. Wm. Wood at DeWitt, and a Church has

been formed at Lyons with 23 members and A. A. Sawin as pastor. Also Zion Church near LeClaire where Rev. P. P. Shirley has baptized 34 and there are 79 members. 1857. Baptisms in the Association 121, members 1025, in 13 Churches, with 11 pastors. It is a time of wonderful growth in the Association and in the entire state.

Comanche is the place of meeting. Another year of unprecedented prosperity, the baptisms indicate. Two hundred and forty-one baptisms are reported 1858. and the total membership in 15 Churches, with 10 pastors, has been swelled to 1,311. A Church has been formed at Clinton where H. R. Wilber is pastor and reports 23 members. Zion, P. P. Shirley, pastor, reports 87 baptisms; Davenport 2d, I. Butterfield, 42; Iowa City, C. Billings Smith, 35; others smaller numbers. Not a Church reporting at this anniversary meeting but reports some baptized. Rev. H. R. Wilber, the Secretary, in a note to the State Convention, makes glowing mention of these Spiritual blessings and says, "Nor have we ground to suspect that the outward advancement of the Churches has outrun their inward and Spiritual prosperity. We will fain believe that with the lengthening 'cords' the 'stakes' have been strengthened also." It is refreshing even now, at the distance of almost 30 years, to sketch this period of the "years of the right hand of the Most High."

The Association met at Davenport with the 2d Baptist Church. Rev. J. Edminster preached the introductory sermon, Rev. C. H. Remington, Moderator and 1859. Rev. G. W. Folwell, Clerk. Two Churches are received, Mt. Joy and Princeton. At the latter place there had been an organization earlier which had become extinct. The present organization was not to be very long lived. New names of pastors appear upon the records as follows:

J. Edminster, Comanche (1858); G. W. Folwell, First Davenport, (1858); and in 1859 D. D. Gregory, DeWitt, A. H. Starkweather, Lyons, James H. Noble, Mill Creek, C. H. Remington, Muscatine, and S. Morton, VanBuren. There are now 17 Churches, 14 pastors and 1232 members, of whom 62 have been baptized during the year, and 157 received from all sources. The name of the venerable Thomas Powell, so long and honorably connected with Home Missions in the west, appears this year as a delegate from the Second Church in Davenport. Also that of Rev. I. J. Stoddard, representing Foreign Missions, is among the visitors. The year has been one of reasonable prosperity, and the Churches seem to be well manned for work; but the great revival of last year has manifestly in a measure passed away.

Zion Church near Le Claire is the place of meeting, time Wednesday, September 12. Moderator, Rev. I. Butterfield; 1860. clerk, Rev. A. H. Starkweather. The introductory sermon was preached by Rev. Thomas Powell. During the past summer the Church at Comanche have lost their House of Worship, some of their valuable members their lives, and others their homes, in the terrible tornado which swept away much of the town, in the month of June, 1860. The pastor, Bro. J. Edminster, also lost his library and furniture. By the energy of the pastor however, and the liberality of friends abroad, the meeting house has been replaced with another and the Church still lives. Complaint is made of a rather unfruitful year in spiritual things. There are 19 Churches, 17 pastors, 73 received by baptism, 227 from all sources, and a total membership of 1238. Rev. John Scott has been settled as pastor at Clinton, James Dixon at Iowa City, and E. D. Philips has been ordained pastor at VanBuren. Brother Starkweather, in a report to the State Convention, while

lamenting the barrenness of spiritual fruits expresses hope for a better report in the year to come. He says, "Indeed, if the interest manifested at our annual gathering may serve as a criterion, we shall doubtless have much good news to relate in our next report."

Met at DeWitt. Rev. C. H. Remington preached the sermon. Moderator, J. Edminster; clerk, A. H. Starkweather. The hoped-for increase of spiritual power has not been fully realized, but perhaps we shall discover that the inspiration noticed last year had been given for another purpose. The great National crisis just breaking out in the Rebellion will demand all our resources of courage, grace, and grit. The Davenport Association will not be lacking in the support of our country. A letter was received from R. B. Fulton of the army in camp at Burlington, Iowa, setting forth the temptations and the needs of army life, and earnestly pleading for Christian sympathy and prayer in their behalf. The letter was ordered printed in the minutes and hearty resolutions of sympathy with the Government were passed. There are still some indications of spiritual life in the Churches, notwithstanding the adverse conditions abounding. There have been baptized 61; received in other ways, 112; present total 1346 in 20 Churches, of which 15 are supplied with pastors.

The First Davenport Church has disbanded and given place to a new organization called the Main Street Baptist Church, with Wm. Storrs as pastor. Have had a revival and baptized 13. Second Davenport is still prospering, with pastor Butterfield and have baptized 11. Zion Church is oppressed with a debt. Bro. Arthur Stott, a Licentiate, is supplying the pulpit. Lyons have completed and dedicated a new house of worship.



CHAPTER XVI.

DAVENPORT ASSOCIATION CONTINUED—FROM 1862 TO 1886.

N 1862 the Association met at Lyons. Moderator and clerk the same as last year, and Bro Edminster preached the sermon. Only 25 baptisms are reported; the total membership being 1315. The absorbing interest is the state of the country, yet there is reported at the annual meeting "a season of delightful brotherly interchanges" which it is believed "will result in much good to all the Churches." We find this year, Rev. J. T. Westover beginning a pastorate at Iowa City. G. W. Dowd is also preaching at Zion. Comanche have given 17 of their members to the army.

Assembled at Iowa City. J. T. Westover Moderator, S. L. Burnham, clerk. Rev. E. M. Miles preached the introductory sermon. Several Churches lament the loss 1863, of faithful members who have fallen in the service of their country. Iowa City alone has been visited with a revival. Brother Westover has been permitted to baptize 38. A new Church at Clear Creek, 8 miles west, report 6 baptisms. Besides these there are only 6 baptisms reported in the Association. The Clear Creek Church is received into the body Rev. S. L. Burnham has become pastor at

Muscatine, and the ladies of the Church have secured a lot on which it is hoped to build a new edifice ere long. The present is a time of great trial but faithful holding on.

Met at Muscatine. Rev. D. P. Smith preached the sermon and was elected Moderator, and James T. Lane of Davenport, clerk. The spiritual dearth lamented for the last two or three years seems to have passed and showers of blessing are manifest; 115 baptisms are reported, and 1177 members in 14 churches. Several small churches have evidently become extinct or do not report. The boundaries of the Association have varied but little since the organization of the Dubuque Association ten years ago. The name of the Second Baptist Church at Davenport has been changed to the Calvary Church, and the Main Street Church become extinct and many of its members have been received with open arms into the Calvary Church. Rev. D. S. Watson has succeeded pastor Butterfield; 52 have been baptized in this Church and 44 received by letter, and a debt of \$6,000 has been paid. Muscatine have baptized 36, S. L. Burnham still pastor; Lyons, Pastor Starkweather 15, and Bro. Edminster at Comanche 11. Rev. B. F. Ashley has become pastor at Iowa City. Muscatine have nearly completed their new brick meeting house. At this meeting the writer of these Sketches for the first time met with the Davenport Association as Agent of the State Convention. His cordial reception is a cheering recollection after the lapse of twenty-two years.

The place of meeting this year is Comanche. S. L. Burnham is clerk. W. G. Moore has become pastor at Clinton, A. Kenyon at Iowa City; Calvary Davenport have baptized 51, Clinton 8, Lyons 10; total Churches 18, baptisms 82, other additions 178. membership 1402. The Church at DeWitt have during the year com-

pleted and paid for their house of worship, and are in a healthy condition, and Comanche have built a good parsonage. On the whole there is a good degree of vitality and some of the Churches have made material advancement.

The Twenty-Fifth Anniversary is held at Davenport, the city whence the Association takes its name. Introductory sermon by Rev. A. Kenyon of Iowa City, J. 1866. Edminster, Moderator, Rev. Edwin Eaton, clerk. Mr. Eaton is pastor at Muscatine, having succeeded S. L. Burnham, A. D. Freeman at Clinton, and J. M. Lackey at DeWitt. Another revival season has visited many of our Churches; 40 have been baptized at Comanche, 20 at Iowa City, 25 at Muscatine, 14 at Zion, and 29 at Downey, where a new Church is added to the Association. Total baptisms 146, additions from all sources 258, members 1415.

Met at Zion, Scott county. Officers same as last year. Rev. A. H. Starkweather, who was to have preached the annual sermon, has been called to his heavenly rest, and his alternate, Rev. Edwin Eaton, has the painful duty of filling his place. A good degree of the "refreshing from the presence of the Lord" continues to be manifest in the reports from the Churches. Baptisms 148, additions 262, members 1532. The largest sharers in the revival are Calvary Davenport, D. S. Watson, pastor, baptized 50; DeWitt, J. Edminster, 32; Iowa City, A. H. Stowell, 35; and Muscatine, E. Eaton, 10. The Iowa City pastor has just come on the field this year. Brother Edminster has removed from Comanche to DeWitt and Brother Lackey has taken his place at the former Church. Rev. A. D. Freeman has resigned at Clinton; Bro. Robert Leslie, licensed by this Church, has supplied them very acceptably for a time, and Rev. Wm. Roney has been called to the pastorate.

The Association held its annual meeting at Clinton. Moderator, E. M. Miles, clerk, Rev. E. C. M. Burnham.

1868. Baptisms, 45; total membership, 1534. Rev. T.

W. Powell, from Ohio, has succeeded Bro. Watson, at Davenport, and Rev. E. C. M. Burnham is preaching at Lyons. There are now 16 churches in this Association. For a number of years the churches becoming extinct and being dropped from the list have outnumbered the new organizations, and the territory of the Association has remained about the same, comprising the counties of Muscatine, Scott, Clinton and Johnson. The Clinton Church have sold the old meeting house and propose to go forward in the erection of a new one to cost \$10,000, of which sum only \$3,000 are as yet provided. Rev. H. A. Guild has succeeded A. H. Stowell at Iowa City, and the name of M. T. Lamb appears among the delegates from Davenport.

Met at Iowa City. T. W. Powell, Moderator, H. A. Guild, Clerk. Baptisms 114, total membership, 1606. Dav-

1869. enport, T. W. Powell pastor, has baptized 57;

Dewitt, J. Edminster, 18; Lyons, E. C. M. Burnham, 12; and Muscatine, E. Eaton, 12. R. Dunlap is preaching at LeClaire and Zion. Rev. E. N. Elton had been employed by a committee appointed the previous year, to labor as Associational Colporteur. He labored from October 1st to April 1st, when it was deemed by the committee that "further efforts in the same general direction might be dispensed with without detriment to the end had in view," and "the engagement with Brother Elton was terminated with his full consent." The committee consisted of Revs. H. A. Guild, J. Edminster, Edwin Eaton and E. M. Miles. Rev. C. E. Brown, from a committee appointed last year to prepare and "present to this body a history of itself," "presented an exceedingly interesting document, covering the first nine years of said history.

The report was ordered on file with the valuable papers of the Association, and Bro. Brown, having performed the part assigned him in the committee was released from further service, and Rev. E. M. Miles was added to the committee, the other members being Dexter P. Smith and D. O. Montague. How much such valuable labor in gathering and compiling historical facts has been performed and then dropped out of sight never again to see the light!

Met at DeWitt. Rev. C. H. Remington, of Clinton, Moderator and Rev. F. Adkins, of Iowa City, clerk.

These are both new pastors in the Association, 1870. though Bro. Remington had spent a number of years in this Association in its earlier history. Rev. S. H. D. Vaughn has also succeeded Bro. Edminster at DeWitt, and Rev. E. P. Savage is preaching at Lyons. These new names yearly are an index to the frequent changes in the pastoral relation, the causes of which cannot be discussed here, but are the subject of much perplexity and the occasion of no little crippling of our Church work. It has been another year of encouraging growth, in which Davenport has reaped the largest share. Brother Powell reports 74 baptisms; Clinton, Comanche and Iowa City follow with 14, 12 and 12 respectively. Whole number of baptisms, 134; members, 1,679. Downey are now worshiping in their own house and Rev. A. C. Sangster preaching for them.

Downey is the place of meeting. Rev. N. S. Burton, D. D., of Davenport, Moderator, F. Adkins, clerk. Bro.

1871. Powell's health failing under his arduous revival work, he is compelled to resign at Davenport, and at his suggestion his old pastor, Rev. N. S. Burton, of Ohio, succeeds him. Rev. N. A. Reed has also become

pastor at Muscatine. Fifty-four baptisms are reported distributed in 7 Churches, Iowa City, Clinton and Lyons having the larger number—16, 11 and 18 respectively. Ten of the 17 Churches report no baptisms. Whole number of members, 1,654.

Calvary Church, Davenport, is the entertaining Church this year. Moderator, Rev. N. A. Reed; clerk, Rev. M. T.

Lamb, of Clinton, where he has become pastor.
1872. A. F. Sharpnack is reported pastor at Blue

Grass. The baptisms this year are only 38, whole number 1,631. A Missionary Committee for the Association, appointed last year consisting of N. S. Burton, S. H. D. Vaughn, H. H. Smith and F. Adkins, report considerable effort "by occasional meetings and by correspondence to, accomplished the design of their appointment," but have to report that "so far as the *missionary labor* contemplated is concerned, their efforts have failed." They recommend the holding of bi-monthly meetings, to consist of devotional services, etc., for the promotion of the missionary idea within the bounds of the Association.

The Association met with the Zion Church, Le Claire township, Scott county. Moderator, N. A. Reed; clerk,

C. E. Bentley, of Clinton. The Monmouth
1873. Church, Jackson county, H. Holmes, pastor, with

11 members is received from the Dubuque Association. The Big Rock and Wheatland Church received in 1871 keeps its place with diminishing numbers. Baptisms reported this year 145, whole number of members 1,745. Comanche, Clinton, Davenport and Muscatine report most of the gain. L. L. Lansing is pastor at Comanche and G. W. Lewis at Zion and Le Claire. Two brethren have been ordained in the Association during the year, viz: Jacob Meier, of the German Baptist Church, Muscatine, and A.

F. Sharpnack, at Blue Grass. Lone Tree and Solon are mentioned as hopeful places for missionary work.

For this and the subsequent years of this history, the compiler is not in possession of the records of the Association and can only give such facts as are gleaned from other sources. This year has been one of great spiritual quickening. Eleven of the 13 Churches report baptisms, aggregating 178 in all; present membership 1,686. Lone Tree, favorably mentioned last year as a missionary point, appears in the records with 11 baptisms and 40 members. Rev. J. Y. Aitchison is pastor at Clinton, H. N. Millard at Lyons and G. Parker at Blue Grass. These are the new pastoral arrivals. In 1875 we find Edward Jones, pastor, at Comanche, C. C. Smith at Clinton, T. W. Powell again at Davenport, E. T. Hiscox at Iowa City, G. W. Prescott at Le Claire and W. H. Barnes at Monmouth. Baptisms 102; membership 1,850 in 15 Churches with 12 pastors. 1876: Baptisms, 41; total membership, 1,610. Ten Churches out of 16 report baptisms, but none large numbers. Comanche, 13, is the largest. None others over 5. Rev. C. Swift has succeeded L. L. Lansing at Comanche, J. C. Douglass is pastor at De Witt, and A. C. Kelley at Downey. Of late the Churches are reporting their financial statistics much more fully than formerly, and the results are increasingly to their credit.

No notable changes among the pastorates except that Muscatine, which was last year without a pastor, reports A. G. Eberhart, who had served this Church in 1877. the same capacity in 1854 and 1855. This has been another year of revivals. One hundred and eighty baptisms, 96 other additions and a total membership of 1,750 in 15 Churches with 13 pastors. Muscatine leads with 44 baptisms; Davenport, 43; several others ranging

from 10 to 14. Eleven of the 15 Churches report baptisms. Over \$10,500 reported for Home expenses, and over \$2,500 for Benevolence.

1878: Fifteen Churches, 12 pastors, 102 baptisms, and 1,850 members; contributions, a little increase over last year. Rev. D. T. Richards is pastor at Muscatine. Rev. F. A. Petererit has been for two years pastor of the German Church, Davenport, and now Rev. G. Chambers reports a Colored Church of 19 members in the same city. 1879: Only 57 baptisms reported this year in 8 of the 16 Churches; whole number of members, 1804. A new Church at Nashville appears with 15 baptisms and 31 members. Rev. W. H. Stifler has succeeded Pastor Powell at Davenport.

This has been a year of evident Spiritual dearth, only 12 baptisms are reported in the 14 Churches on the list.

1880. Doubtless, Eternity may disclose as faithful work in sowing seed and training for future harvesting, as in the more immediate reaping of revival years. "The wind bloweth where it listeth" and, "Thou canst not tell whether will prosper this or that." Rev. C. C. Smith, of Clinton, and Rev. E. T. Hiscox, of Iowa City, each of whom began the present pastorate in 1876 are the only pastors who date back more than one year or to 1879. The new pastors this year are W. H. Whitelaw, Comanche, Edward Wilson, Davenport (Colored), H. W. Wilson, DeWitt, Jacob Shutz, Lone Tree, T. A. Maxon, Nashville and W. L. Wood, Zion.

Not much increase by conversion for 1881. Thirty-six baptisms, 1,397 members. George Houghton has become pastor at Comanche, James Jeffries at Downey and G. F. Linfield, at Muscatine, has succeeded Bro. Richards. Emigration to the west is beginning to tell upon these older fields, visibly, the membership of this Association having fallen off in two years from 1,804 to 1,397; over 400 loss.

Again the Spiritual pulse begins to quicken. Pastor Stifler, at Davenport, has baptized 55 and Linfield, of Muscatine, 13; other baptisms, 20; total, 88; total membership, 1,368. Rev. H. M. Thompson has succeeded Pastor Hiscox, at Iowa City. Other pastors are holding on. A. H. Lyons appears as pastor at Monmouth and Nashville in 1883. Baptisms this year, 28; total membership, 1,281. Pastors nearly all maintaining their ground. Be faithful, the reaping time will come. Fourteen baptisms and 1,279 members in 1884. H. D. Weaver is pastor at Comanche, E. P. Savage at Clinton, S. E. Wilcox at Muscatine, and J. C. Johnson at Downey and Lone Tree. Again there is only one pastor in the Association who has been with his Church more than one year. Dr. Stifler, at Davenport since 1879.

The Spiritual tide is again coming in. There have been in the Association 138 baptisms; membership 1,371, an increase of nearly 100. Comanche, Clinton, 1885. Davenport and Muscatine have been blessed with 28, 53, 40 and 12 baptisms respectively. Rev. F. L. Wilkins has succeeded Dr. Stifler at Davenport, he having resigned to assume the Presidency of Roger Williams' University, of Tennessee.

As we close this chapter the Minutes for 1886 have not been received. We are able to state, however, that steady work is being pursued. Few, if any, changes have taken place in the ministerial forces. Iowa City, after an interval without a pastor, has probably been supplied. Davenport, Muscatine, Comanche and Clinton are ably manned as a year ago.

One very sad record must close this chapter. On the way home from the State Convention, at Cedar Rapids, October 25, the pastor of the Le Claire and Zion Churches,

Rev. Lewis Brasted, fell dead in the coach a few miles out of the city. In a group picture of the ministers present at the Convention, taken a few days before, the brother of the deceased, Rev. B. H. Brasted, appears standing with his arms thrown lovingly around him. That picture will remain as a memorial of a very graceful exhibition of brotherly affection. Brethren let us love one another.





CHAPTER XVII.

THE OSKALOOSA ASSOCIATION—AT FIRST CALLED THE SECOND DES MOINES—THE THIRD ASSOCIATION ON OUR RECORDS—1851 to 1886.



To 1851 we find record of but two Associations of regular Baptist Churches in Iowa. These were the Des Moines, organized in 1838, and the Davenport, organized in 1842. (But see History of Fox River Association.)

In 1851, 13 Churches were set off from the Des Moines Association and called the Second Des Moines Association.

These were Agency City, with 42 members; Aurora, 25; Brighton, 18; Fairfield, 16; Fox River, 33; Keosauqua, 32; Blakesburg, 35; Knoxville, 30; Libertyville, 25; Mount Moriah, 31; Oskaloosa, 31; Richland, 44; and Sigourney, 38. Of these Keosauqua had been organized in 1838; Fox River, in 1842; Agency City, in 1844; Fairfield and Oskaloosa, in 1845; Mount Moriah, in 1846; Sigourney, in 1847; Libertyville, in 1849; Aurora, Brighton, Blakesburg and Richland, in 1850; and Knoxville, in 1851.

The next year, 1852, these with the exception of Mount

Moriah, which disappears, and with the addition of Steady Run, organized 1852; Cedar Creek, 1844; and Middle Creek, 1852; were constituted the Oskaloosa Association, with 15 Churches, 9 ministers and 455 members, of whom 64 had been baptized within the year. The pastors were Wm. Elliott, J. L. Cole, B. B. Arnold, John Bond, I. C. Curtis, G. W. Bond, G. W. Olney and A. N. Atwood. The Oskaloosa Church named here is not the Church in the city of that name, which was not organized for several years after.

Churches 16, pastors 5, baptized 32, whole number 502. The name of J. Mitchell appears among the ministers as 1854 pastor at Sigourney and Richland, and that of J. Parker at Walnut and Brookville. The latter two Churches and that at Pella, appear for the first time, while Aurora and Keosauqua have disappeared. Two or three small Churches are added in 1855, and 120 baptisms are reported. Rev. E. H. Scarff is pastor at 1st La and reports 40 baptisms and 150 members. C. Bullock, W. Drummond and J. T. Milner are new pastors. The country Church called Oskaloosa is missed from the record. There are now 627 members.

The number of Churches has increased to 25; pastors 15; baptized 134. Total 934. A Church has been organized at Ottumwa with 16 members, Rev. J. D. Robert, pastor; at Oskaloosa, J. F. Childs, pastor, 32; Fremont, J. Ferguson, 36; one at Newellton with 39 members; and the Little Mount Church near Montezuma, Rev. M. Gregson, pastor, with 30 members. Rev. John Williams has become pastor at Fairfield again. Rev. A. Saladay is pastor at Fox River, near Davis county. Rev. N. Hays is pastor at 1st La. In 1857 we find Churches 29, pastors 14, baptizing 92.

number of members 1065. The largest Churches are Blakesburg 128, and Pella 193. Rev. Wm. Elliott is pastor at Brighton and Martinsburg, and Rev. J. Frey at South English. 1858 "has been a year of the Right Hand of the Most High." The membership has reached 1150, of whom 264 have been baptized during the year. Rev. E. Gunn is pastor at Pella, and there is a Second Pella Church of 75 members, with Wm. Elliott pastor. Rev. J. M. Wood is ordained this year at Glasgow in the Des Moines Association, but is preaching also in this Association. Rev. E. Ward is also among the preachers.

This year is memorable with the writer of these Sketches as the one in which he was baptized into the membership of the Oskaloosa Church by Rev. J. F. Childs, 1859. the pastor, and attended his first meeting of the Association at Fremont. There were reported 119 baptisms 252 additions from all sources, and a total membership of 1307 in 26 Churches. All of these Churches have been organized within less than ten years. Rev. S. H. Worcester has assumed charge of the Ottumwa Church and Wm. and F. J. McEwen have entered the Association.

The year 1860 is complained of as one of coldness and discouragement, yet there are 183 baptisms reported; 24 Churches, 14 pastors and 1146 members. Three Churches have been dismissed to unite with the English River Association which was formed this year. Of pastors not before named are H. S. Cloud, Bellefontaine, and E. S. Ayers, Blakesburg.

The annual meeting in 1861 was held with the Bluff Creek Church a few miles west of Eddyville. Many of the letters lament the "wicked rebellion and the war excitement as unfavorable to the cause of religion." Churches

25. pastors 20, baptisms 177, members 1247. Rev. I. J. Stoddard is preaching at Bellefontaine, T. J. Arnold at Brookville, J. C. Burkholder at Fairfield, and G. W. Gunnison at Pella. Most of the Churches are in the country, meeting in school houses and have preaching only once a month.

The writer was clerk this year. Baptisms 123; members 1,286. Wm. Hildreth is pastor at Blakesburg and has baptized 46. A. Robins, 21, at Lovilla, 1862. where a Church is received with 66 members. Place of meeting, Pleasant Grove, five miles south of Chillicothe. We well remember an incident of this anniversary. Owing to heavy rains there were but very few delegates present at the time appointed. As it cleared away and we were speculating upon the probabilities of a failure of the meeting, the question went round, "Had any one present ever known a Baptist Association to prove a failure?" Not one had ever heard of a case. This was no exception. The weather cleared and many came, though late, and it was a good meeting. The Association met in 1863 at Fremont. The war is telling upon the condition of the Churches. Many of the best brethren have gone into the army. But 27 baptisms are reported and 1,078 members. Rev. I. J. Stoddard, of Pella, is clerk. Only two Churches now have above 100 members. In 1864 the Association met at Pella. Same clerk as last year. Baptisms 57; members 981 in 18 Churches.

Met at Oskaloosa. J. O. Wilson, of Eddyville, clerk. A little increase: 91 baptisms; 1,041 members. Rev. J. O. Wilson, from Muscatine, recently ordained, is 1865. preaching at Eddyville. This brother did not remain long in the ministry, but owing to financial burdens deemed it duty to resort to business, for which he



E. E. LEWIS.

seemed to have special qualifications, and never returned to the ministry. Of the 91 baptisms, 60 were reported from Lovilla, where E. B. Hicks, a licentiate, was preaching. The writer baptized 25 for him in one day.

Met at Lovilla, in the northwest corner of Monroe county. The writer was again clerk. On arriving upon 1866. the ground it seemed that no preparation had been made to entertain delegates; the weather was lowering, and the outlook was forbidding enough. But the skies cleared, houses were opened, and before we were through it was agreed that we had had a splendid meeting. There are now but 17 Churches; 9 pastors; 105 baptisms reported; and 1,028 members. Rev. S. L. Burnham has removed from Muscatine, and is pastor at Ottumwa. In 1867 the Association met at Ottumwa; 152 baptisms; 1,142 members. Among the baptisms are 35 at Ottumwa; 25 at Eddyville, J. T. Wilson, pastor; and 37 at Mt. Carmel, where Rev. J. Ferguson is preaching. Of the 16 Churches, 6 have meeting houses, viz.: Blakesburg, Eddyville, Lovilla, Mt. Carmel, Oskaloosa and Ottumwa. R. M. Tracy, a former member of the Oskaloosa Church, is preaching at Brookville, and at points in the English River Association, with marked success.

But few changes. Rev. R. A. Clapp is preaching at Ottumwa, and Rev. J. F. Childs having resigned to give 1868. his entire time to convention work, Oskaloosa is without a pastor. Rev. John Williams having returned to the vicinity of his old field has been preaching the last three years at Ashland. There are now 16 churches; 11 pastors; 82 baptisms during the year; and 1,059 members. In 1869, John Williams, Moderator, J. L. Cole, clerk. J. Kingdon is pastor at Oskaloosa. J. Cheetman and Rev. Wm. Stonaker are among the pastors, the latter at

Eddyville. Churches 18, baptisms 62. Total 1,067. For 1870 but little change since last year; 64 baptisms. Oskaloosa is again without a pastor, Mr. Kingdon having remained but for a short time. Rev. E. H. Scarff has been for several years supplying the Pella Church acceptably, while teaching in the Central University.

Rev. J. F. Childs has returned to Oskaloosa. Rev. R. A. Clapp has resigned at Ottumwa. Rev. J. R. Shanafelt is preaching at Pella and Nine Mile. Rev. W. 1871. N. Whitaker at Batavia. N. Hays at Ashland, and W. L. Miller at Frederick. Churches 17; baptisms 40; members 1,141. In 1872 there were Churches 18; pastors 9; baptisms 132; members reported 1,069. H. G. Curtis, of Pella, is clerk. Pella the place of meeting. Rev. J. R. Shanafelt is preaching at Brookville and at Fairfield, in the Burlington Association. Rev. E. C. Spinney, at Pella; Rev. C. Darbey, at Ottumwa; J. H. Miller is at Ashland, and W. L. Miller, at Blakesburg, Frederick and Pleasant Grove, R. M. Tracy has baptized 53 at Forest Home, and has the largest church membership in the Association, 178.

Met at Forest Home. J. F. Childs, clerk; 95 baptisms; 1,158 members. About the only notable changes are that 1873. Rev. W. L. Brown has succeeded Bro. Darbey as pastor at Ottumwa, and T. L. Crandall is at Richland. Pella, E. C. Spinney still pastor, has baptized 52, and Eddyville reports 21. Rev. Wm. Stonaker has held on here since 1869.

Pleasant Point is the place of meeting. Same clerk as the last two years. Only six pastors for the 18 churches. Nevertheless pastoral work must have been done in several other churches part of the year. Abingdon reports 24 baptisms and no pastor; Brookville 6; Forest Home 9. A

part of the above presumably the work of Brother Tracy. Pella also reports 10 baptisms and no pastor, Brother Spinney having returned east to finish his studies. He will be heard of again in Iowa. Brother Brown has baptized 31 at Ottumwa, and Pastor Stonaker, 15 at Eddyville. Baptisms in all, 103. Total membership, 1,149.

Pella is the entertaining Church, Rev. J. Sunderland, clerk. Rev. T. W. Powell has become pastor at Pella.

Rev. H. R. Mitchell at Oskaloosa, Rev. J. F. 1875. Childs is preaching at Nine Mile, C. Martin at Brookville, John Williams at Bladensburg—a new interest with 11 members—and J. Z. Zimmerman at Abingdon, Blakesburg, and Forest Home. Bro. Sunderland has succeeded Brother Brown at Ottumwa. Baptisms 21; total membership 1196 in 19 Churches, with 9 pastors.

Meets at Ottumwa. J. Sunderland Clerk. Baptisms 45, total membership 1203. A new interest has been started at New Sharon and Rev. J. F. Childs is 1876. preaching there and at Nine Mile, Leighton, Post office. Rev. G. W. Herzog is preaching at Ashland, and Batavia, F. J. McEwen at Frederick, Wm. Stonaker at Competine, J. Ferguson at Pleasant Grove, Post office Frederick, and T. Davis at Pleasant Point, Albia Post office. The last two should have been named in the same connection last year.

Ashland has the privilege of greeting the Association this year. Rev. H. R. Mitchell Clerk. Rev. A. J. Furman has become pastor at Oskaloosa, succeeding 1877. Bro. H. R. Mitchell, who is now pastor at Pella. Rev. Felix Dickerson is preaching at Frederick. Brother Furman reports 36 baptisms at Oskaloosa, Pastor Sunderland 28 at Ottumwa, Bro. Mitchell 43 at Pella and Dicker-

son, 13 at Frederick. Whole number of baptisms 139; total membership 1231.

In 1878 Competine has the Anniversary. Rev. Wm. Stonaker, clerk. Only 13 baptisms are reported from the 20 churches, and only 7 pastors; total membership 1151. These figures tell their own story. But let us not misinterpret them, nor undervalue the faithful work of holding on and seed sowing. The harvest time will surely come again. Rev. Charles Payne has become pastor at Pella, while H. R. Mitchell has returned to the east. "We have no abiding city here."

Annual meeting at Frederick. Rev. J. W. McMahill, clerk. Only 8 baptisms; members 1041. Rev. R. M. Tracy has returned to the charge at Abingdon and 1879. Competine. J. W. McMahill is preaching at Blakesburg, Cedar Creek, and Washington; this last a new church with 22 members and 6 of the 18 baptisms. Rev. S. West is preaching at Nine Mile, J. Sunderland is still at Ottumwa, and Charles Payne at Pella.

Brookville is the entertaining Church in 1880. A. N. Cain, clerk. Fifty-nine baptisms of which 40 are at Competine. R. M. Tracy still pastor. S. E. Nelson is preaching at Abingdon, and has baptized 7 of the remaining 18. Rev. A. E. Simons has become pastor at Oskaloosa after an interval without a preacher, and Geo. E. Tufts succeeds Bro. Sunderland at Ottumwa. Bro. Sunderland has become General Missionary of the State Convention and Home Mission Society.

Met again at Ottumwa. Rev. T. F. Thickstun of Pella is clerk. Brother Charles Payne resigned to return to 1881. England, and Brother Thickstun succeeds him as pastor at Pella. Only three baptisms are reported in the entire Association. This is a very un-

usual barrenness. Total membership 947; 7 pastors, 14 churches. Rev. G. S. Bailey has become pastor at Ottumwa, and they are moving, or soon to do so, to build a more commodious meeting house, in a very desirable location. Oskaloosa has bought the old Presbyterian church and very much improved their condition.

Oskaloosa is the entertaining Church in 1882. T. F. Thickstun clerk. Some improvement this year in fruit-gathering. Competine, R. M. Tracy yet pastor, report 42 baptized, Ottumwa 15, Pella 19; whole number baptized 82; total membership 1005. Rev. H. Shallenberger is preaching at Abingdon, Batavia and Brookville, and Rev. B. F. Mace at Albia. Only six pastors in the Association. Oskaloosa is again vacant. Pella has now the largest membership, 215; Competine comes next with 180, Ottumwa 170 and Oskaloosa 136. These are all that have over 100.

Met at Pella. T. F. Thickstun still clerk. W. H. Dorward is pastor at Oskaloosa, the only material change in the pastoral force. Forty-seven baptisms and 1,018 members in 11 Churches, with 8 pastors. Pella reports 27 of the baptisms. In 1884, Competine was the place of meeting. A. N. Cain, clerk. Baptisms 53, of which number Oskaloosa reports 21; Pella 19 and Ottumwa 7. A new Church is reported at Hedrick. Oskaloosa is again without a pastor, and there are only 5 in the Association. Total membership in 11 Churches 984. In 1885 Hedrick is the place of the gathering tribes. S. A. Swiggett, clerk. Twenty-seven baptisms; present membership 918. Rev. James Frey is preaching at Competine and reports 20 of the 27 baptisms in the Association.

Thus has been traced the history of the Oskaloosa Baptist Association from 1851 to 1885, a period of 30 years.

Like every other organization it has had its own peculiarities. One peculiarity of this field has been that most of the Churches, especially in the earlier parts of its history, were organized in the country, often, only a short distance out of the towns. In the older States, and in earlier days, many strong Churches have grown up and made enduring history in the rural districts. But in Iowa we have succeeded in maintaining very few even comparatively strong Churches away from the centres of population. As a consequence of the policy referred to the Churches in the towns have, with few exceptions, remained also weak. Another peculiarity has been that the centres of this district Association, notably Oskaloosa itself, has been for the most part of its history, a sort of drill camp for other fields of work. Being the point where the lines of emigration from the Mississippi River westward converged to a sort of focus, many emigrants would settle here for a time and then move on westward. A portion of these would be absorbed into the Church, and it is hoped be drilled here for work to be taken up further on, so that while the Church has always remained weak, it may have filled a relatively large place in the year's work, of which it is seemingly a small part. The same may be true, in a measure, of the small Churches that have sprung up in country neighborhoods, to exist for awhile and die out. The candle stick—the light bearer—has been removed but the lights have been multiplied many fold.

The growth of the Church at Pella, owing to the interest centering in the Central University there, was almost phenomenal for a time, but with other changes there were afterwards great fluctuations. For instance, in 1857 they reported 193 members and in 1869, 12 years later, only 83. But who can estimate the good that may have been accomplished even through the dispersion of the elements thus

gathered and drilled for work. Another 12 years, however, and in 1880 this same Church numbers 182.

The history of this Association would be incomplete without a further mention of Rev. J. F. Childs, the pastor at Oskaloosa from 1856 to 1866, and at intervals thereafter; serving the Church and the State Convention at the same time; often giving—with the consent and approval of the Church—full one quarter of the year to work for the Convention, while acting, through all the years as its Corresponding Secretary, and all the time with a very small salary. It is doubtful if any man in Iowa did more self-sacrificing and arduous toil for the denomination and the Master, during the 15 years from 1855 to 1870, than did Brother Childs. Being a member of his Church during all the time of the writer's service as General Missionary and Financial Agent of the Convention, and being associated with him in the financial details of the work, we can bear witness to the fidelity and sacrifice of those years. Often the hours have been spent in his study till midnight in careful inspection of the finances, and planning for the most effective prosecution of the work. It has been our lot to meet few men who had greater endurance, and who seemed to court hard work more than he. Taking charge of the Church at Oskaloosa in its infancy, in 1856, and almost at his own charges serving them as pastor, not sparing his own means in order to secure them a house of worship, it was two and one-half years before he sought or accepted aid from the Home Mission Society. He received his first appointment from the Society in 1858, and was aided for six years. During all the time of his pastorate here he was an active agent in whatever effected the interest and growth of the Oskaloosa Association.

Mention should also be made, in order to complete this

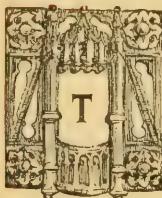
record, of the active influence of Rev. E. H. Scarff and Rev. Elihu Gunn, and their families, long connected with the Central University of Pella, and of Rev. I. J. Stoddard and family, returned missionary from Assam, India. All these brethren whether active pastors of churches in the Association or not were always living factors in its life, and with others connected with the University, contributed to its efficiency as a Missionary Association. The record of the Pella Church has always been high, especially in contributions to Foreign Missions.





CHAPTER XVIII.

THE FOX RIVER ASSOCIATION—ORGANIZED IN 1849—IS
FOUND ON OUR RECORDS IN 1855—1855 TO 1886.



HE first appearance of the Fox River Association in our denominational records is in 1855. In a foot note in the Convention minutes for 1854 there is mention of such a body, "whose churches" it is said "though not formally connected with the Convention, occupy similar ground with their Baptist brethren generally in the State." It was said to comprise 17 Churches, 7 pastors, 69 persons baptized in 1854, and 628 members. In 1855 there are 15 Churches, 6 pastors, 61 baptisms reported and 578 members. In subsequent tables this Association is said to have been organized in 1849. As nearly as can be ascertained, when first organized they were not in full sympathy with the missionary ideas of our denomination : were in fact an Association of Old School Baptist Churches. The Churches connected with the body when it became identified with us in 1855 were North Union with 51 members, Chequest Union, 52, Zion, 18, Centerville, 47, Bloomfield 23, Liberty, 44, Salem, 39, North Fabius, 53, Bethlehem, 88. New Hope, 34, Pleasant Grove, 20, Lebanon, 14, Mars Hill, 32, Concord, 23, and Mount Pleasant, 40. Of the above named Churches, the first two were organized in 1849, the third in 1850, Centerville, Bloomfield, Liberty and North

Fabius in 1851, Bethlehem, Pleasant Grove, and Mt. Pleasant in 1852, Mars Hill in 1853, and Concord in 1854. Of these the North Fabius Church, with W. Seamster, pastor, reports in 1855, 18 baptisms, and Bethlehem, Sharon Post office, A. Thompson, 23. The pastors are H. Dooley, Abel Edwards, J. W. Osborne, J. Ferguson, W. Seamster and A. Thompson.

The Churches remain the same except that Salem has dropped out and Union is added with 37 members. The Fremont Church in the Oskaloosa Association 1856. seems to have taken the place of the Salem Church. Rev. D. H. Paul is preaching at Bloomfield in 1856, I. Newland at Liberty, A. Smock at Mars Hill, and J. W. Osborne at Concord. Abel Edwards of Drakeville is clerk of the Association, and the place of meeting North Fabius, ten miles south of Bloomfield. Baptisms 55, total membership 630. Of the baptisms Chequest Union reports 13, Liberty 9 and North Fabius 25. In 1857 the annual meeting was at Bloomfield. Rev. Abel Edwards is still clerk. D. H. Paul is laboring at Bloomfield under appointment of the Convention Board. Lebanon Church, Drakeville Post-office, disappears; also Bethlehem, Sharon Post office. There are now 13 Churches, 6 pastors, 114 baptisms, and 584 members. Besides pastors that have been before named we find J. Farquarson at Mars Hill, and F. J. McEwen at Mt. Pleasant. The chief ingatherings by baptism have been Chequest Union 34, North Fabius 24, Mars Hill 27, Concord 10 and Union 7.

Mars Hill is the place of meeting. D. V. Lewis is clerk. Six new Churches are added, and the year has been one of prosperity. J. L. Cole, G. J. Line, J. T. Milner, 1558. B. Ogle, and J. Parker are new pastors. There are now 20 Churches, 10 pastors, 130 Baptisms reported

and 842 members. In 1859 this Association met at Concord, September 23d, D. V. Lewis clerk. There were 19 Churches, 11 pastors, 55 baptisms and 812 members. Rev. E. Kinman appears as pastor at Bloomfield and Mars Hill, A. J. Hopkins at Pulaski, C. Daughters at Little Fox River, and W. H. Turton at Indian Prairie, Lebanon Post Office. Of these Brother Kinman especially is long to be an important factor in this Association.

Meets with the Liberty Church 13 miles southwest of Bloomfield. Clerk same as for the last two years. A fruitful year; 164 baptisms being reported, of which 1860. Chequest Union reports 37, Mount Pleasant 31, North Union 31 and Zion 20, with several others smaller numbers. Mention is made of four ministers ordained, but we have no means of knowing who they were. Rev. J. C. Burkholder is preaching at Centerville. One small Church, Freedom, with 10 members organized this year. Clerk says in a report to the State Convention; "We had the pleasure of hearing our gifted brother G. J. Johnson of Fort Madison for the first time at our Association, and the presence of several visiting brethren contributed to the interest of our session." The present membership is 935 in 19 Churches with ten pastors.

Chequest Union is the place of the annual convocation. D. V. Lewis, clerk. But little change. Baptisms are 1861. reported in 12 of the 19 Churches, aggregating 54. Total membership 933. Rev. J. Redburn is pastor at Centerville. In 1862 the Association met with the North Union Church. Lewis still clerk. Rev. R. T. Peak appears as pastor at Bloomfield. Baptisms 49, total membership 923. A new Church called Hopeville, Blakesburg Postoffice, appears with 16 members. Organized 1861.

The annual meeting was held with the New Hope

Church, 12 miles east of Centerville. Elder John Redburn, Moderator. The clerk, D. V. Lewis, being absent, A. F. Haines was elected clerk this year. Baptisms 32; total membership 891. Nearly at a stand still. The writer of these Sketches met with the Fox River Association for the first time, as agent of the State Convention and was cordially received, though there had been some doubt as to the reception of Missionary Agents in this quarter. The Minutes say it was "decided that Brother S. H. Mitchell be permitted to speak." Of course the permission was to speak in behalf of the missionary work, which he was here to represent. The Constitution of the Association then in force had this article, *Art. 10/h.* "Each Church and member of this Association shall be left free to act or not to act on benevolent institutions, and it shall be no bar to fellowship." History would not be true to itself did it not make note of the effects of the prevailing idea in organizations upon the life and perpetuity of the same. At another place we may do this more fully as to the attitude of our Churches and Associations toward the *missionary idea.* It need only to be said here, that notwithstanding, anti-mission teaching had prevailed in this Association in its earlier history, and its effects will be manifest yet for a long time to come, as noble spirits are to be found here as elsewhere and the future life of our institutions of benevolent Christianity is always in the keeping of these noble spirits. The records show a response to the appeals of the State Convention in 1863 of 30.80, against 11.36 in 1862 and 20.74 in 1861.

The obituary report of this year mentions the departure to his reward of one who, though never known in the flesh by the writer, yet came to be known by the testimony he had left in all this region, as one of God's noblemen.

This was *Elder Abraham Smock*. He had been for several years "Moderator of this Association, and was much beloved by all who knew him." "He had given two sons to the service of his country, and although at that age of life when one clings with greater tenacity to home and the retirements of private life, he left his quiet retreat and the peaceful duties of the ministry, and entered the service," where "he died of disease in Camp McClellan, with the words of faith and triumph on his lips, trusting in the Lord Jesus."

The Association met at Centerville. Elder John Redburn, Moderator, D. V. Lewis again clerk. It is a time of great spiritual barrenness. Only 9 baptisms 1864. are reported for the year. Eighteen Churches and 708 members. The distracted condition of the country absorbs everything. Nowhere were there stronger feelings of sympathy and loyalty to the Government than here on the border. But it is sad to relate that those to whom this remark would apply were sometimes in the minority, and there was very strong opposition—in most part from conscientious motives—to any expression of sympathy and devotion to the Government, in religious bodies. This meeting of the Fox River Association at Centerville, in 1864, is remembered as a critical period. It was a time that "tried" some "men's souls." A reminiscence of it may appear in another place. The writer, with a vivid recollection of the discussions of that session, is surprised to turn to the Convention Treasurer's report of the year and find a credit of \$20.25 as the response to his appeal at the Association.

Met at Chequest Union, Davis county. D. V. Lewis, clerk. Churches 17; pastors 13; baptisms 24; members 1865. 686. Among the pastors of former years not before mentioned, were A. Saladay and A. P.

Berry. The latter does not appear this year. New names in the pastorate are J. W. Bolster, Centerville, J. A. Clark, East Shoal Creek, T. W. Wisdom, Hopewell and Mount Pleasant, E. Carey, Liberty, F. M. Fenton, New Hope, and E. A. Packard and D. Richards, Union and Zion respectively.

In 1866 the Association met at North Fabius, 9 miles south of Bloomfield. The veteran clerk still at the helm. Few Associations have ever had a better clerk than D. V. Lewis. There are some more hopeful indications in the Association. One or two new Churches added. Baptisms 50; total membership in 19 Churches 738. Added from all sources 129. New pastors J. T. Gunter, Chariton River, A. Huckaby, W. B. Shoemake and J. H. Pry. The Fox River Association runs up its contribution to the work of the Convention this year to \$79.75.

Met with the Concord Church, 9 miles northwest of Centerville. No change of clerk. Nineteen Churches, 12 pastors, 142 baptisms, 915 members; 239 added 1867. from all sources. The reports indicate a good degree of prosperity, much better than for several years past. Rev. Arthur Stott is pastor at Centerville, and P. Inskeep at Milton. Ten of the 19 Churches have meeting houses. A number begin to report contributions and Sabbath School statistics. The next year, 1868, the annual meeting was at Milton. The only report found in accessible records this year is that of contributions to the State Convention, amounting to \$84.85. This indicates a good degree of life.

In 1869 the place of meeting is not known. Rev. E. Kinman was Moderator, Jesse Reckner, clerk. Churches 20; pastors 17; baptisms 77; members 1,044. The largest number of baptisms is at Bethel, T. W. Wisdom, pastor, 24.

The next largest, New Hope, A. P. Berry, 10. The contributions to the State Convention this year reached \$116.50. This is probably the high water mark of contributions in the Fox River Association.

Met at Monterey. Jesse Reckner is again clerk. Churches 21, pastors 10, baptisms 150, members 1109. But little change of the working forces. Many of the 1870. pastors change Churches within the Association almost yearly. These changes the historian does not attempt to note. But the pastoral forces in the Association remain nearly the same. A few have remained with some permanence in one place, notably Rev. R. T. Peak at Bloomfield. The number of baptisms and their distribution among 14 of the 21 Churches, indicate more than usual fruitfulness in the year's work. Also the number in individual Churches shows quite extended revivals in some parts of the field. Bethel, Rev. T. W. Wisdom pastor, reports 36; Hope Church, Rev. J. H. Miller, 23; Bethlehem, F. M. Fenton, 17; and several others range from 7 to 15.

Chariton River Church has the privilege of entertaining this year, Jesse Reckner still clerk. 21 Churches, 14 pastors, 74 baptisms and 1106 members, 140 added 1871. in all ways. Only three of the 21 Churches have been organized since 1865. Most of the Churches in this Association are found in Davis and Appanoose counties with perhaps the south part of Monroe. The annual meeting in 1872 was at East Shoal Creek. No account of this meeting comes down to us by the only sources at hand; neither of the work of the year. It is suggestive of a breaking up somewhat of relations that were cultivated with marked benefit to the cause a few years ago, that only \$5.00 went from this entire Association to the work of the State Convention in 1872.

By the organization of the Centerville Association on the west part of its field the territory of this Association is reduced to about one-half its former extent and 1873. the number of its Churches to 13 with 6 pastors, and 623 members, of whom 33 were baptized during the year. The pastors are E. Kinman, J. Ripley, B. F. Ford, S. E. Nelson, J. W. Seamster, and A. Saladay, serving respectively the Floris and North Union, the Hopewell, the Liberty and New Hope, the Milton, the North Fabius, and West Grove Churches in the order named. The Bloomfield, Bethlehem, Chequest Union, Providence and Zion Churches are without pastors. Brother Reckner still serves the Association as clerk. We have missed from the roll of pastors now for two or three years the name of our esteemed brother R. T. Peak. Few ministers have a more honored record, none a purer. Of the anniversary of 1874 which was to take place at Bethlehem we have no account.

Churches 12, pastors 6, baptisms 26, membership 571. It is something like a bereavement to find so meagre a record 1875. and no representation at all in our State Missionary work. 1876 is not reported. For 1877 the clerk, Jesse Reckner, reports September 28, 1877, the following statistics: Churches 11, Baptisms 65, total membership 590, pastors 7. The pastor at Bloomfield is Rev. J. B. Edmonson. He is the step-son of Rev. R. T. Peak. He will honor the exemplary family in which he was raised. The Association falls into line again with a contribution to the State Convention of \$8.65.

Place of meeting Bloomfield, September 21, 1878. A measure of prosperity seems dawning again. Churches 11, 1879 pastors 7, baptisms 123, members 692. J. B. Edmonson reports at Bloomfield 36 baptized; Wm. Beard 10 a Beulah, a new Church, and 17 at Hope-

well; Rev. J. W. Seamster 39 at Providence. In 1879 the meeting was at Hopewell Church, September 27, Jesse Reckner clerk still. 10 Churches, 4 pastors, 36 baptisms, and 621 members. Rev. D. S. Starr has been preaching in this Association last year and this. Rev. Wm. Beard is supplying 3 Churches and reports 24 baptized at Chequest Union. The Association has again increased its contribution to State and Home Missions to \$23.96.

Meets at Floris. Churches 10, pastors 5, baptisms 10, members 673. A. C. Edwards has become pastor at Bloomfield. • If but little is contributed in this field for 1880. State Mission Work, it ought to be remembered also that but little missionary work has been done on this field. Nothing for years, unless it be a very rare visit by the General Missionary. There were in 1881 still 10 Churches but only 3 pastors, supplying 8 of the Churches; baptisms 7, total membership reported 688. The pastors are A. C. Edwards, J. W. Seamster and E. Kinman. Bro. Kinman has become the veteran of the Fox River Association, and a right noble record has he made in this trying field. For the year 1882 but two ministers are reported on this field and only three baptized during the year. F. M. Coffey and J. W. Seamster are the pastors. Brother Coffey is settled at Bloomfield. I. F. Jenkins is clerk. We have for 1883 and 1884 no account of the work of this Association further than [that \$36.50 were contributed to the Convention in 1883, and in 1884 \$16.45.]

I. F. Jenkins of Bloomfield is clerk. Some little signs of life again. Nine Churches, 5 pastors, 58 baptisms, and 616 members. Rev. H. Shallenberger is preaching at Chequest Union and Floris, J. W. Seamster at Hopewell and Hickory Grove, C. Daughters at Milton, H. H. Modisett at North Union and W. C. Shoemaker

at Liberty where there are 30 baptisms reported. No contributions reported. Bloomfield is without a pastor and reports 42 members. Since the organization of the Center-ville Association in 1873, the Fox River Association has been limited to Davis county and its immediate borders. There is little, if any, more Baptist strength on its present field now than there was twenty-five years ago. Then, and for years after, there was not a mile of railroad in its borders. Now it is well provided with railroad facilities, and there is evidence of material progress. The ministers of this Association have with few exceptions mainly supported themselves by working or superintending their farms etc. Many most excellent and worthy men have nobly served their generation in that way. But the history we have been sketching will readily suggest that, in the times on which we have fallen, enduring growth is not secured in that method. The early practice of multiplying organizations without the probable conditions of permanency, and in many instances near, but away from the centers of population, together with the want of sympathy upon the part of many with the Missionary idea of the New Testament Church, will account for the want of growth and permanency. A careful observation will discover that these causes have produced like effects almost invariably wherever they are found to exist. The Center-ville Association, absorbing the western half of this has shown more of the elements of life. As its history is essentially a continuation of that of the Fox River, we give it in the next chapter.



CHAPTER XIX.

CENTERVILLE ASSOCIATION ORGANIZED IN 1873—REMINISCENCES AND INCIDENTS—1873 TO 1886.

N Friday, October 10, 1873, "delegates for the purpose of forming an Association of regular Baptist Churches met at 10 o'clock A. M., with the Centerville Baptist Church in Appanoose county, Iowa." An introductory sermon was preached by Rev. W. H. Turton and Elder A. P. Berry was chosen Moderator and G. C. Goodenough, Secretary of the meeting. The organization thus formed was called the *Centerville Baptist Association*, and was permanently organized by the election of A. P. Berry, Moderator and A. F. Haines, clerk. The Churches composing the body, mostly situated in Appanoose county, were the following: Centerville, no pastor, 47 members; Concord, F. Edwards, pastor, 102 members; Chariton River, A. Jackson, pastor, 41 members; East Shoal Creek, J. T. Milner, pastor, 26 members; Franklin, W. H. Turton, pastor, 45 members; Little Flock, Wm. Barnett, pastor, 60 members; Mount Ararat, D. Winters, pastor, 122 members; New Salem, A. Huckaby, pastor, 46 members; Pleasant Grove 52, and Union, A. Saladay, pastor, 26 members; total Churches 10; pastors 8; members

567. Five of the above named Churches were from the Fox River Association and five from the Eden Association on the west. But one person is reported baptized during the year.

The Association held its Second Annual Meeting with the New Salem Church, at Seymour, Wayne county. A.

P. Berry, Moderator, N. Rogers, Clerk. Intro-
1874. ductory sermon by Elder W. H. Turton. Invita-
tion to visiting brethren was accepted by Rev. J. M.
Wood, agent of Central University at Pella, Rev. M. T.
Lamb, State Sunday School Missionary and Rev. T. M.
Colwell, Assistant Secretary of the Baptist Publication
Society. The Unionville Church was added to the list of
Churches with 41 members. Rev. Z. Thomas is pastor at
Chariton River. Other pastors the same as named last
year, except that the names of A. Jackson, J. T. Milner,
and D. Winters do not this year appear. Churches 11,
pastors 6, baptized 22, members 653.

Met at Mt. Ararat, J. Redburn Moderator, L. G. Parker
clerk and treasurer. Rev. F. Edwards preached the intro-
ductory sermon from Galatians IV:24. Mount
1875. Pleasant Church, Monroe county, was received
with 30 members. Churches 12, pastors 5, baptized 26, total
membership 701. The Mt. Ararat Church reports 12
baptized and Pleasant Grove 13. The name of the New
Salem Church has been changed to Seymour. The year
has been one of some advance. In 1876 the Association
met with the Concord Church, Moderator and clerk same
as last year. Rev. L. G. Parker preached the introductory
sermon from 1st Samuel VII:12. The name of the Union
Church, which last year reported 29 members disappears
from the minutes. There are now 11 Churches, 6 pastors,
70 baptisms reported and 760 members. Centerville, F.

Edwards pastor, has baptized 40, Mt. Ararat, J. Redburn, 17, and Seymour, F. M. Archer, 9. J. Kincade and F. M. Archer are recognized among the pastors for the first time. Rev. F. Edwards has been for over 3 years pastor at Centerville and they have completed and dedicated a new house of worship. The veteran J. M. Smith of southwestern Iowa was with them at the dedication and remained some 8 or 9 days preaching the word with great acceptance. At this meeting of the Association it was voted that "A. F. Haines and Elder Parker be requested to write out and forward to the Historical Committee of the State a history of this Association, and such other historical sketches concerning the early Baptists in this vicinity and contiguous territory, as they may think proper." The present "Sketcher" does not know whether this was ever done or not.

The Association met at Franklin Church, Livingstone, Appanoose county, Moderator F. Edwards, clerk Rev. L.

G. Parker still. Introductory sermon from Amos 1877.

VII: 2 by Rev. F. Edwards. The Moulton Church was received with 22 members, J. Redburn pastor. Churches 12, pastors 8, baptized 61, total membership 820. Centerville has again shared most largely in the blessing and baptized 31, Franklin 11, F. M. Archer pastor. The evidences of vigorous life are refreshing. The Moulton Church, received this year gathers up the fragments of the Union Church which had dissolved.

Unionville is the place of assembly in 1878. Elder A. P. Berry preached the introductory sermon from Hebrews

XIII: 1. Moderator F. Edwards, clerk L. G. 1878. Parker. The number of Churches remains unchanged though Mt. Ararat has not reported for two years; baptisms 29, present membership 646. This is a large

falling off from last year; 25 have been dismissed by letter and 36 excluded, 28 of these from the Little Flock Church. Rev. L. S. Livermore is preaching at Concord and Mt. Pleasant Churches.

The Association met with the Little Flock Church in Appanoose county. Rev. A. P. Berry preached the sermon from John V: 8. Officers unchanged. We recognize 1879. Rev. A. W. Sutton as pastor of the Franklin, Little Flock and Seymour Churches. Rev. T. Davis is preaching at Chariton River. Rev. F. M. Archer has removed to the Eden Association. Churches 12, pastors 6, baptisms 9, total membership 706. Seymour had been for a time without the ministrations of the word. They say "After we had secured a man of God to go in and out before us a meeting place was denied us, and in this emergency we resolved to arise and build," and "by the grace of Him who said 'I am with you always' they have a house inclosed, of goodly size and fair proportions."

Centerville has the privilege of entertaining the "angels" again. Introductory sermon by Rev. A. W. Sutton from Acts XVII: 6. Officers the same as for 1880. several years past. Churches 12, pastors 8, baptisms 8, total membership 668. Besides the pastors before mentioned Rev. A. C. Edwards is preaching at Little Flock and J. R. Chance at Mt. Pleasant. Great barrenness of spiritual results is manifest in the small number of baptisms.

Meet with the Mt. Pleasant Church. Annual sermon by Elder A. P. Berry from John III: 14-15. A. P. Berry Moderator, D. Given clerk and treasurer. Rev. F. 1881. Edwards who has been connected with this Association for eight years, much of the time as its Moderator, and since 1874 pastor at Centerville, is missed

from its councils, having removed soon after the last Annual meeting and taken up work at Leon in the Eden Association, where we shall hear from him again. Rev. A. Robbins has succeeded pastor Edwards at Centerville. The name of G. W. Bagwell appears as pastor at Chariton River. The state of religion runs low, which is deplored and felt to be "an alarming condition, and one that will finally lead to an utter disregard of the responsibilities resting upon us as a denomination," yet there is "a balm in Gil-ead" and the churches are recommended in order to "raise the standard of our religious life" to "get nearer to Jesus." Churches 12, pastors 7, baptized 17, whole number 631. A difficulty having arisen between the Seymour and Little Flock Churches, growing out of the reception by the latter Church of a member excluded from the former; a committee had been appointed last year to report on the case. The committee brought in a report at this meeting covering four full pages of the printed minutes. The report was evidently drawn up by Rev. A. Robbins, chairman of the committee, than whom Iowa has had few pastors able to set out in clearer light the principles involved in such a case. The case is one often repeated, with perhaps some variations in detail. A member of the Church is at variance with its pastor, absents himself from its meetings, violates his covenant vows, is disciplined by the Church, and, perhaps, somewhat hastily, excluded, without any charge against his moral character. He calls an ex-parté council, without any effort to secure redress by a mutual council. The ex-parté council meets in the M. E. Church of the village, with open doors, decides that the member had not been fairly dealt with, and under these circumstances he seeks and obtains membership in another Church in the same Association with the usual result of disturbing the relations of the two Churches. The com-

mittee have viewed and treated the whole case with very great skill and wisdom, pointing out, in a kind and christian spirit, the errors in every step on both sides of the controversy, and especially that an ex parte council in such a case should *never* be called except as a last resort. For "However honest and well-meant their efforts may be, they seldom succeed in settling difficulties, and often complicate and intensify them."

Met with the Concord Baptist Church in Appanoose county. A. P. Berry, Moderator, A. Robbins, clerk and preacher of annual sermon. Text, Amos VII:2. 1882. "By whom shall Jacob arise." Twelve churches, 5 pastors, baptized 14, present membership 592. The pastors are A. Robbins, Centerville; C. Lippitt, Franklin; D. Given, Little Flock; W. H. Eaton, Mt. Ararat, and Wm. Barnett, Unionville. Seven churches are without pastoral care. In 1883 the Association met for its eleventh anniversary with the Franklin Church, Livingston, Appanoose county, on Wednesday, September 12. The annual sermon was preached by Rev. D. Given, of Promise City, from Isaiah XL:31; who then called the Association to order. Rev. D. Given Moderator, A. F. Haines clerk and treasurer. Churches 12, pastors 8, baptized 22, total membership 552. Of the 22 baptisms, 21 were in the Pleasant Grove Church, W. H. Eaton, pastor. Brother Robbins is still pastor at Centerville, D. Winters at Chariton River, Rev. S. H. Gunn of St. Johns, Mo., at Franklin, D. Given at Little Flock, Joseph Baker at Mt. Ararat and Unionville, B. F. Mace at Mount Pleasant and W. H. Eaton at Pleasant Grove.

Place of meeting Pleasant Grove Baptist Church, near Dennis, Appanoose county. Rev. A. P. Berry, Moderator, and S. T. Shepherd, clerk and treasurer. Rev. D. 1884. D. Proper, of Des Moines, General Missionary of

the State Convention, preached the annual sermon from Isaiah LIV:2 Rev. George E. Eldridge has succeeded pastor Robbins at Centerville. The other pastors of the Association are about the same as last year with perhaps some changes of fields. It is a year of better spiritual results than for several years past. Fifty baptisms and 659 members reported. Six of the 12 Churches report baptisms ranging from 2 to 15. The time of meeting of the Association had been changed two or three years ago to the middle of the week. This year it is changed back again to Friday, so as to hold over Sunday.

Met with the Unionville Church, Rev. L. G. Parker Moderator, S. T. Shepherd clerk and treasurer. Rev. Geo.

E. Eldridge preached the annual sermon from 1885. Psalm 85:6. A little falling off in results from last year. Churches 19, pastors 8, baptisms 34; 25 of them in the Unionville Church; total membership 638. While the work seems to have remained, in one sense, almost stationary on this field since the organization of this Association, the number of Churches varying only two and the membership only one or two hundred, yet there has been evidence all along of a good degree of vigorous religious life, and the Association has made, for its surroundings, a very creditable record. The representatives of Missionary interests have been cordially received and contributions have been cheerfully made and encouraged. We have the means of verifying this statement only in the case of State Missions. Taking the 11 years from 1875 to 1885 inclusive, we find contributions reported every year ranging from \$8.15 in 1876, the smallest, to \$69.12, the largest in 1881, and aggregating in the 11 years \$379.86. It is also a remarkable fact that in that time not a dollar has been expended in Missionary appointments within the territory of this Association, nor so far as appears ever asked for.

Resolutions and words of cheer for the various objects of benevolence seem never to have been wanting.

Before closing this sketch a reminiscence of this field not easily forgotten may properly find place here. In the earlier years of the Centerville Association the name of C. H. Richardson appears regularly among the delegates of the Centerville Church, bearing evidence of an abiding interest and active usefulness in the cause. The incident about to be related is of the first appearance of Brother Richardson in this field. It was in the exciting period of 1864, the most critical time in the government's gigantic work of suppressing the rebellion. The Fox River Association was in session with the Centerville Church. As was usual in that critical time, resolutions had been presented expressing strong condemnation of the rebellion, and sympathy with the Government. The Moderator of the Association had declared the resolutions out of order, and as the only way of getting the matter before the body an appeal was taken from the decision of the chair. There was no expectation that the appeal would be sustained by a vote of the Association, but so strong was the feeling that something ought to be said then and there in behalf of what was deemed a matter of so much importance that, regardless of parliamentary restrictions a three hours discussion of the resolutions followed on the motion to appeal. All was said that needed to be said, and the *yeas* and *nays* were called and the appeal was voted down, and the chair sustained. Brother D. V. Lewis was clerk of the body and strongly in favor of the resolutions. He suggested that as the *yeas* and *nays* were to be recorded it would be necessary to print in the minutes the matter voted upon, and this was permitted to be done, and the resolutions went before the people with their sentiments of loyalty to work as leaven wherever the minutes were read. Brother Richardson

owned some land in Appanoose county, which he had never seen. Deciding in the summer of 1864 to emigrate from Vermont to the west, he had brought his family into Southern Iowa to hunt up his land and settle upon it. Arriving late in the week in the neighborhood of Centerville he heard of the Association then in session, and being a loyal Baptist he came into the meeting and entered during the discussion referred to above. Being just from the intensely loyal state of Vermont he had never heard such sentiments as he was compelled to listen to here among entire strangers. He had not imagined that such sentiments could be heard among Baptists north of the precincts of slavery itself. His homesickness and disappointment can be better imagined than described. As he told the writer afterwards, his mind was made up during that afternoon that he could never settle in such a community. Said he: "On Monday following I went out to look at the land," and though this was years afterward, he said "this land never looked so beautiful as it did that Monday morning." Then he says: "I said to myself, Calvin Richardson, you never have backed out yet and you are not going to do it now." And he did not. A home was made on the farm and in the Church, and the record of his name in connection with the Association shows that he was made of the stuff that does not "back out" from the duty of the Christian and the citizen.

In 1885 we find Thomas Wharton, postoffice, Exline, pastor of the East Short Creek Church. Other pastors are Geo. E. Eldridge, W. H. Eaton, Wm. Barnett, Joseph Baker, B. F. Mace, preaching to the Mount Pleasant Church, and L. G. Parker. Rev. Wm. Barnett and Rev. L. G. Parker have done long and faithful service in this part of Iowa; the former since 1855, and the latter since along in the sixties. Brother Barnett was a member, in all its early

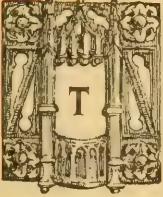
years, of the Eden Association. The Franklin Church, Livingston postoffice, has a history peculiar to itself. This is the home of Rev. L. G. Parker. The Church in all its earlier days was far in advance of all the surrounding country in its ideas of benevolence. It was a pleasure for the representatives of missionary organizations to visit them, and a manifest pleasure to them to receive such visits. A kind of oasis in the desert it seemed. Doubtless the reports of treasurers would verify the assertion that though a small body, and much scattered, they were a peculiar people, and zealous of good works. As this chapter goes to press the report for 1886 has not been received.





CHAPTER XX.

THE CENTRAL IOWA ASSOCIATION—ORGANIZED IN 1852. A LARGE FIELD—1852 TO 1886.

HE fourth to appear on the list of Associations was the Central Iowa, organized in 1852. A meeting of delegates from the Baptist Churches of Des Moines, West Union (Vandalia), Harmony (Monroe), and Coal Ridge was held with the West Union Church (Vandalia), July 3, 1852, "for the purpose of organizing an Association." "Rev. I. C. Curtis was called to the chair and Rev. J. A. Nash appointed clerk." A constitution was adopted and the Central Iowa Baptist Association began its career. Churches 6; members 114.

The first meeting of the Association was held with the Harmony (Monroe) Church, October 15, 1852. Rev. J. Bond preached the introductory sermon, W. D. 1852. Everett, Moderator, J. A. Nash, clerk. The next year, 1853, there appeared the following Churches in the list: Monroe (formerly Harmony), E. Evans, pastor,

30 members, Fort Des Moines, J. A. Nash, 24; Corey Grove, 10; Union, I. C. Curtis, 12; Coal Ridge, W. D. Everett, 23; Pleasant Grove, 33; West Union, E. Evans, 23; Newton, E. Evans, 12; Hartford, B. B. Arnold, 16; total, 9 Churches; 5 pastors; 12 baptisms reported and 183 members. Of the 9 Churches, the first was organized in 1850, the following three in 1851, the next four in the order named in 1852 and the last in 1853. These Churches were located in Polk, Jasper, Marion and Warren counties, and comprised all the Baptist Churches then known in the west two-thirds of the State. The anniversary in 1853 was with the West Union Church. Rev. J. A. Nash preached the sermon. B. B. Arnold, Moderator, J. A. Nash, clerk.

Met at Hartford. Rev. J. A. Nash preached the sermon, E. Evans, Moderator. The following additional Churches are found on the list: Boone Forks, W. 1854. J. Sparks, pastor, 22 members; Knoxville, 52; North River, 18; South River, S. G. Hunt, 13; North Union, W. J. Sparks, 17. Knoxville came from the Oskaloosa Association and had been organized in 1851. There are now 14 Churches, 6 pastors; 98 baptisms are reported, 118 received by letter and experience, and a total membership of 384. It has been a year of remarkable revivals. Eleven of the 14 Churches reported baptisms. Rev. W. D. Everett, pastor at Coal Ridge, reports 17; Rev. B. B. Arnold, at Hartford, 27, and Rev. W. J. Sparks, at North Union, 29. The annual meeting in 1855 was at Fort Des Moines. Rev. J. A. Nash still Corresponding Secretary. Iowa Centre and Newburn Churches are added, and Ira H. Rees, A. W. Russell and H. Haley to the list of ministers. Sixteen Churches, 8 pastors, 47 baptisms and 489 members. The name of E. Evans disappears this year from the list of pastors. North River has the largest number of baptisms, 16.

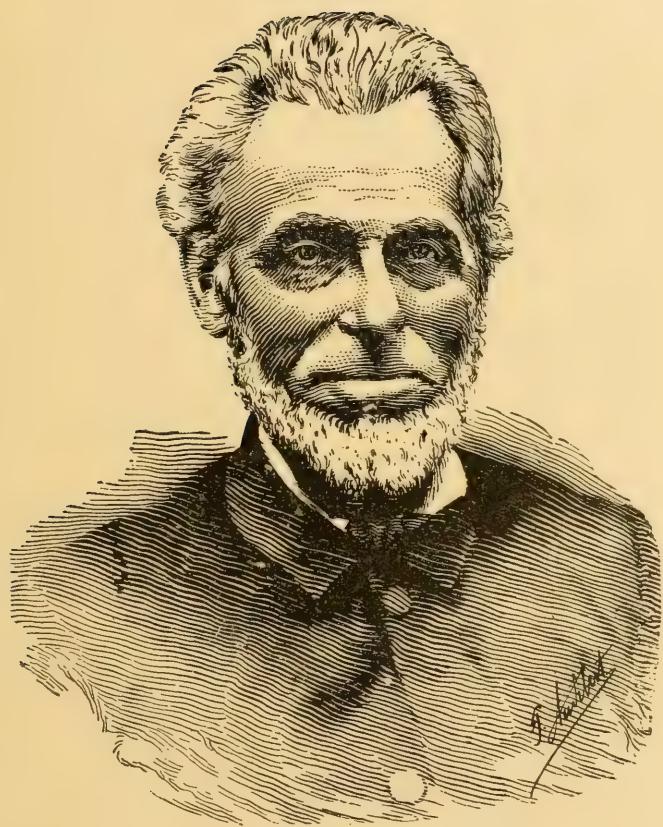
The place of meeting is Knoxville. Otter Creek, Handsome View, Winterset, and Mount Pleasant Churches are added. H. Haley is pastor at Otter Creek and 1856. J. Ellege at Winterset. New names in the list of ministers are A. Dana, Coal Ridge; D. Taylor, Hartford; J. Ellis Guild, Newton, and H. C. Warson, Pleasant Grove and South River. There are now 20 Churches, 10 pastors, 40 baptisms reported, and 671 members. In 1857 the meeting was at Monroe. Rev. B. B. Arnold preached the sermon, and J. Currier was Moderator. Rev. A. W. Russell removed from Monroe in June of 1857, and began work at Winterset, under appointment of the State Convention. The annual report says: "The Church was rent by divisions and difficulties, and was in other respects feeble and inefficient. In removing these difficulties; however, encouraging progress has been made, and the prospect for the future seems much more encouraging.

The Association is now composed of 24 Churches, 5 of which were added the present year. These were Buffalo 1858. Grove, Bethel, Boonsboro, Green Bush and Good Hope. There are 15 ordained ministers within the bounds of the Association; but as but few of them are devoting their whole time to the ministry there is much destitution. Considerable success has, however, attended the labors of the year, and this region, so lately the abode of the red man and the Buffalo, is rapidly being pre-empted for the Lord and for Christian civilization. The number baptized during the year is 120, and the Association now numbers 911 members. Rev. Ira H. Rees is occupying Boone and Story counties, under commission of the Convention, at a salary of \$300.00, one-half of which is to be raised on the field. For a number of years Brother Rees continued a heroic and self-sacrificing struggle on this frontier, and then removed farther west, doubtless to repeat

the struggle. A correspondent of the *Standard*, in 1886, visited this same dear brother in southern Kansas, and found him desirous of disposing of sundry lands he possessed, in order to devote himself again to the active work of the ministry.

The Association met at Vandalia and received reports of several revivals of special interest, while other fields, 1859. not blessed with abundant showers, have been refreshed with heavenly dews. Rev. Joshua Currier, formerly of the Dubuque Association, has been sustained by the Association and the Home Missionary Society to supply destitute Churches a part of this and the last year, the beginning of a number of years of faithful labor by Brother Currier in the Central Association. Rev. T. J. Arnold and Rev. T. C. Townsend also begun work here in 1859. Rev. J. A. Todd, E. Whitaker, and L. L. Frisk are noted in the list. Churches 24, pastors 11, baptisms 111, added from other sources 188, total membership 921. E. O. Whitaker preached the annual sermon and is clerk of the body. Rev. J. Currier, Moderator.

Met at Sandyville, Warren county. Rev. T. C. Townsend preached the sermon. J. Currier, Moderator, J. A. Todd, clerk. Five Churches have been dismissed 1860. to form the Upper Des Moines Association and it has been a year of spiritual dearth. There are now 18 churches, 7 pastors, 33 baptisms reported and 739 members. There is not as yet a Chnrch in the Association having 100 members. Des Moines is the nearest with 92. In 1861 Newton extends hospitality to the brethren. Rev. R. D. Hartshorn has become pastor at Knoxville and is clerk of the Association. Rev. J. Currier is Moderator. One small Church with 11 members, called Prairie Church, near Des Moines is the only addition to the list. Baptisms 44,



J. A. NASH, D. D.

members 755. Rev. Wm. Parker is preaching at Iowa Center, being ordained there this year.

This year the Anniversary is at Knoxville. Rev. J. A. Nash preached the introductory sermon. Rev. J. Currier was elected Moderator and R. D. Hartshorn clerk. 1862. At this meeting the present writer was present as a visitor. It is hard to realize that at that time our Baptist cause in all this great Central District of Iowa was only ten years old, yet there are only two Churches in the Central Association that were organized prior to 1852. Des Moines and Knoxville each dates back to 1851. The meeting at Knoxville this year is remembered as a pleasant and harmonious occasion. The Church at Des Moines have had a revival of great power and have baptized 60, giving them a membership of 165. Baptisms in the Association 118, total membership 864.

The Association met at Des Moines. Moderator and clerk the same as last year. The Churches of this Association, as elsewhere, are suffering depletion as a consequence of the Civil War, but "exhibit an almost united devotion to the Government in its struggle to subdue the Rebellion." But little evidence of revival in the Churches this year, though the Vandalia Church, Rev. J. Parker pastor, has baptized 37, showing a good work. Total baptisms 45, membership 833. In 1864 the Association met at Vandalia. There were only 4 pastors reported, Rev. Demas Robinson at Iowa Centre and Vandalia, Wm. Hildreth at Knoxville, J. Currier at Monroe, and J. A. Nash at Des Moines. The Church at Avon reports 33 baptized, Carlisle 34, and Hartford 12, and these Churches are all now without pastors. Rev. J. Parker, an active worker, and pastor of several Churches, has died during the year. Whole number of baptisms 82, members 817 in 18 Churches.

The Association meets at Monroe, September 6, E. W. Hartman clerk. There are now 13 Churches, 9 pastors, 61 baptisms reported and 762 members. A Church 1865. has been organized at Indianola with 32 members and J. A. Pool pastor. T. J. Arnold is pastor at Knoxville where 25 are baptized; Brother Nash reports 10 at Des Moines and 13 are reported at Pleasant Hill, but no pastor. In 1866 Carlisle is the entertaining Church, T. J. Arnold preacher, J. A. Nash Moderator, E. W. Hartman clerk. Two notable accessions to the ministry are mentioned, viz. Rev. J. Y. Aitchison at Newton and Rev. L. W. Hayhurst at Des Moines. The Churches report the addition of 182 by baptism, and 161 by letter, and a clear gain of 200 members. The Churches most favored with revivals and additions are Des Moines, 62 baptisms and 100 additions from all sources, Indianola, 58 baptisms and 99 additions, Hartford 33 and 51 respectively, and Newton 13 baptisms and 32 additions. Des Moines and Indianola and perhaps Newton have done, it is said, "and are doing a noble work in the erection of meeting houses. Indianola, only two years old, is the second Church to number over 100, having already 130; Des Moines 260, and Knoxville has reached 100.

The Association meets at Indianola. Hartman continued as clerk. Twelve Churches, 7 pastors, 85 baptisms, 148 added in all ways, and 1,060 members. Rev. 1867. T. J. Arnold has changed from Knoxville to Carlisle, where 25 have been baptized. Monroe, Rev. J. Currier still pastor, has baptized 28. Eight of the 12 Churches have meeting houses; that at Indianola being dedicated on the occasion of this Associational gathering. This meeting was also enlivened by the presence of the venerable Dr. Kincaid, so long a missionary in India. In 1868 the Association met at Hartford. A Church has been organ-

ized at Polk City; also the Sherman Church, Jasper county. Another year of revival; 134 persons have been baptized, and the present membership is 1,293. The Winterset Church transfers her connection from the Western Association to this body, reporting 50 baptisms and 200 members, Rev. O. T. Conger, pastor. Rev. T. R. Cressey, the senior preacher and father of the Cressey family of preachers, has settled at Indianola, succeeding Pastor J. A. Pool. Rev. J. D. Cassady, from the Upper Des Moines Association, is preaching at Iowa Center. Rev. A. Pratt is at Knoxville.

The annual meeting is at Knoxville. Rev. T. R. Cressey is Moderator. E. W. Hartman, clerk. This is one of the high water marks of the Central Association, in 1869. its thirty-four years of history. There are 13 Churches, with 11 pastors reporting 232 baptisms and 1,487 members. Winterset, where O. T. Conger is still pastor, reports 140 baptisms and 397 members. Churches were organized this year at Altoona, Peoria City and Woodland. Rev. J. G. Craven is preaching at Elm Grove, and T. M. Bailey at Newton. The amount contributed for missions is another evidence of prosperity. The Treasurer's report of the Convention for 1869 credits this Association with \$505.05. The Association met in 1870 at Winterset. E. W. Hartman, still clerk. Rev. J. V. Schofield is pastor at Des Moines; Rev. D. N. Mason, at Indianola; Rev. J. Frey, Jr., at Knoxville, and Rev. G. W. Hertzog, at Monroe. Churches 17, pastors 11, baptisms 89, members 1,536; given to the Convention, \$394.43. Earlham, New Virginia and North River Churches were organized this year.

Meeting at Des Moines; Rev. J. Frey, Moderator; Rev. D. N. Mason, clerk. A year of spiritual fruit gathering.

Churches 11, pastors 13, baptisms 155, added in all ways, 249. Total membership, 1,773. Rev. R Garton has succeeded Rev. O. T. Conger at Winterset. There are 1871. now six Churches having over 100 members each, viz: Carlisle, Des Moines, Indianola, Knoxville, Monroe and Winterset. Rev. Amos Robinson becomes pastor at Newton late in this year. In 1872 the Association met at Otley; D. N. Mason, clerk. A year of somewhat limited results. There are 22 Churches, 13 pastors, 57 baptisms reported, and 1,599 members; a decrease from last year of 172. The Church at Otley, midway between Pella and Monroe, organized in 1871, is called Mount Moriah Church, and has 69 members. Elm Grove Church, seven miles south of Des Moines, also organized in 1871, Rev. Uriah McKay, pastor, has 40 members, 11 of whom were baptized during the year. The Enon Church, Rev. J. L. Wyly, pastor, is a new organization with but 9 members. Rev. Amos Robinson, of Newton, is preaching to the Sherman Church. Rev. A. Wells seems to have been pastor at New Virginia this year and last. Of the 22 Churches in this Association, 11 are less than five years old, and six of them without pastors. Rev. J. R. Murphy, D. D., recently from Salem, New Jersey, has become pastor at Des Moines, succeeding Rev. J. V. Schofield after a two years' pastorate.

The meeting this year is at Norwalk. Rev. A. Robinson, of Newton, is clerk. Brother Robinson is still pastor, and 1873. patiently laboring on at Newton. Refreshing showers of Divine Grace are again evident this year. The 21 Churches with 13 pastors report 227 baptisms, and 1,740 members. This is within five of as many baptisms as in 1869, which was noted as one of the high tides in the history of the Association. The Churches sharing most largely are Des Moines, Rev. J. R. Murphy, pastor, 56; Monroe, Rev. G. W. Hertzog, 31; and Winterset,

Rev. R. Garton, 83. A Church has been organized at East Des Moines, Rev. Granger W. Smith, pastor; 9 baptisms and 63 members. The contributions for the Convention this year are \$380.90. Keeping pace pretty well with the spiritual prosperity. Rev. T. R. Stitt is preaching at Hartford. Rev. Wm. Tilly has become pastor at Indianola. S. Funk at Norwalk and Spring Hill; Rev. Thomas Miller at Woodland. Knoxville is without a pastor, Brother Frey having returned to the English River Association, after a three years' service there.

Monroe entertains the Association this year. Amos Robinson is still clerk. The names of several Churches not represented are dropped out of the table this 1874. year. Some of them will certainly reappear. Churches 17, pastors 12, baptisms 63, members 1487. Rev. John Bodenham appears as pastor at Carlisle, A. Robbins at Knoxville, D. Simons at Hartford and Vandalia, H. S. Fish at Otley, H. C. Warson at Spring Hill, Samuel W. Lee at New Virginia, and J. Messenger at Clanton Church. This Church some 10 miles south of Winterset was dismissed from the Western Iowa Association in 1868, and first appears in these minutes in 1870 but seems to have very little prosperity. Reports 26 members. In 1875 the meeting was at Vandalia. The same clerk continued. Churches 21, pastors 12, baptisms 39, total membership 1463. Rev. A. J. Delano has succeeded pastor Garton at Winterset, after an interval of one year. Brother Garton, after a pastorate of three years here, removes to Waterloo, Iowa, to begin one of the notably long and successful terms of pastoral work in Iowa. Rev. J. A. Abbott appears as pastor at Monroe. Brother Messenger at Clanton reports 8 baptized and an increase of membership to 33. The Patterson Church, S. W. Lee pastor, is enrolled with 61 members and 6 baptisms.

Patterson is the place of convocation, H. S. Townsend of Norwalk clerk. Churches 21, pastors 10, baptized 54, total membership 1614. Brother Wm. Tilly is 1876. pastor at Carlisle and reports 23 baptized. Rev. Granger W. Smith has closed his pastorate at East Des Moines and Rev. Wm. Hildreth is preaching there. Brother Smith is the youngest son of the excellent Iowa pioneer, Dr. Dexter P. Smith, and after his pastorate of three years at East Des Moines returns to the east to the regret of his Iowa brethren. Rev. John Fulton has become pastor at Winterset after an absence from Iowa of 8 or 9 years. Indianola and Knoxville, with 6 others of the smaller Churches are without pastors. The Association in 1877 met at Newton. Clerk, Rev. Charles Payne, Knoxville. Churches 23, pastors 14, baptisms 94, members 1588. Of baptisms Dr. Murphy of 1st Des Moines reports 29, Brother Fulton of Winterset 23, Indianola, E. E. Bayliss pastor, 10. Rev. W. A. Cain is pastor at East Des Moines; S. West is preaching at Otley, H. W. Wilson at Polk City, Rev. Charles Payne has become pastor at Knoxville. In 1878 the Annual meeting was at Spring Hill, E. F. Sperry of Knoxville clerk. There is evidence of a good degree of activity in that the contributions to State Missions this year have been \$396.60. Rev. W. C. Pratt becomes pastor at Monroe.

Indianola again entertains the Anniversary. Brother Sperry is still clerk. Churches 24, pastors 7, baptisms 48, total membership 1648. Both the Des Moines 1879. Churches are without pastors. Dr. Murphy retires from the active work of the ministry for a time for the restoration of health, and goes onto a farm near Winterset. Few pastors have entrenched themselves in the confidence and high esteem of Iowa Baptists in the same length of time as has Dr. Murphy, both as a faithful and

successful pastor and as an efficient and laborious worker in every denominational interest. There are but two pastors in the Association that date their settlement with their present church earlier than the present year. These are Rev. John Fulton of Winterset, 1876, and W. C. Pratt, Monroe, 1878. The others this year are D. C. Ellis Carlisle and Norwalk, J. F. Childs, Elm Grove, N. H. Dailey, Knoxville, D. Heagle, Indianola, T. R. Stitt, Spring Hill, and L. W. Atkins, Polk City.

Meet at Winterset. Churches 22, pastors 12, baptized 161, present membership 1698. Rev. L. M. Woodruff is pastor at 1st Des Moines, L. H. Thompson at 1880. Carlisle, E. T. Cressey of the Douglass Church, F. M. Archer at Fairmount and Otley. Others as last year. Rev. G. W. Hertzog resides near Monroe, and has served many years as pastor of that Church with intervals in which others have served them. He is again at the helm, Brother Pratt having resigned. The number of baptisms indicates a good interest in many of the fields. Knoxville reported the largest number, 64. Newton 24, but is now without a pastor. Rev. Amos Robinson resigned a year or two ago after serving this Church faithfully for 6 or 7 years. Rev. Gilman Parker was pastor for an interval and presumably baptized the converts reported this year. The Anniversary in 1881 was at Knoxville. Churches 23, pastors 14, baptized 48, total membership 1595. Rev. T. J. Keith has become pastor at East Des Moines after an interval of a year or so during which Rev. D. D. Proper had served the Church a part of one year. Rev. W. A. Welsher, D. D., is pastor at Winterset, Rev. John Fulton having resigned a three years' pastorate there to take charge of the 2d Church at Cedar Rapids. Rev. N. H. Daily has removed from Knoxville to Newton and is pastor there and at Rushville and Sherman Churches.

The Association meets with the East Des Moines Church. Churches 25, pastors 10, baptized 19, present membership 1412. A year of great barrenness of spiritual results. Of most of the larger Churches there is a large decline in membership compared with 10 years ago. Des Moines 1st is without a pastor. High Street Church, recently organized, has 46 members, S. A. Beaman pastor. Rev. W. A. Cain is pastor at Indianola, C. J. Pendleton at Knoxville and Rev. J. H. Miller is preaching at Geer Creek, Hartford and Patterson. No pastor's settlement earlier than last year except G. W. Hertzog whose present settlement at Monroe dates from 1880. In 1883 the Annual meeting was at Knoxville. Churches 24, pastors 13, baptized 109, total membership 1477. Rev. C. M. Brink has become pastor of the 1st Church Des Moines, Rev. F. D. Rickerson, D. D., of the High Street Church; Rev. Wm. Tilly at Knoxville, and Rev. Amos Weaver at Winterset. Most of the baptisms are in the three Des Moines Churches. 1st 17, East Des Moines 25, High Street 11. In Patterson, J. H. Miller pastor, 24, and in Winterset 16. Rev. W. A. Cain is doing a good work at Summerset. Indianola is pastorless.

Meet at Vandalia. Churches 28, pastors 12, baptized 292, total membership 1802. Additions from all sources 490. East Des Moines reports 60 baptized and 1884. Indianola 129, Monroe 34 and Ohio Church in Madison county, J. H. Miller pastor; 23. These are the principle larger numbers. The numbers of baptisms and additions exceed those of 1869 but considering all the Churches that remains the most prosperous year. Several new Churches have been organized. Among them Kilduff, Rev. Z. A. Bryant pastor with 11 members, Milo, T. R. Stitt pastor with 20 members, and Ohio and Olivet, J. H. Miller pastor with 46 and 26 respectively. Indianola en-

tertains again in 1885. Churches 28, pastors 12, baptisms 95, members 1834. Rev. T. S. Bovell has become pastor at Indianola, L. F. Compton at Newton, and Harry Woodson at Carlisle and Hartford.

The Central Association held its thirty-fifth annual meeting at Carlisle. Brother E. F. Sperry has been clerk since 1878. The number of Churches is now 25, 1886. pastors 13, baptisms reported 79, total membership 1785. Rev. F. D. Rickerson, D. D., closed his work at High street Des Moines in the fall of 1885, and became pastor at Sioux City. He is succeeded at High street by E. F. Strickland, D. D. Rev. L. F. Compton is pastor at Newton and at Killduff, and Rev. G. C. Peck at Winterset. Other new names in the pastors' list are W. H. Sayre at Deer Creek, R. R. Albin at Knoxville, and C. A. Price at Sherman. The post office address of the last named is at Colfax.

The great revival at Indianola in 1884, wherein 129 were baptized was under the powerful ministrations of the spirit through Rev. W. A. Welsher, D. D. who remained with the Church through several months and was succeeded by the present pastor, Rev. T. S. Bovell. The Moderators of the Central Association have been: 1852, W. D. Everett; 1853-4, B. B. Arnold; 1856, D. Taylor; 1857 to 1865 inclusive, Joshua Currier; 1866-7, J. A. Nash; 1868-9, T. R. Cressey; 1870-72, J. Frey; 1873, J. R. Murphy; 1874, G. W. Hertzog; 1875, F. Mott; 1876, J. A. Abbott; and for the successive years since, J. Fulton, Amos Robinson, W. A. Cain, D. D. Proper, W. A. Welsher, D. D., J. A. Nash, D. D., J. H. Miller, C. M. Brink, W. A. Cain and T. S. Bovell. The clerks from the organization in their order have been: J. A. Nash, three years; S. G. Hunt, three years; E. O. Whitaker, one year; J. A. Todd, one year; R. D. Harts-

horn, three years; D. Robinson, one year; E. W. Hartman, six years; D. N. Mason, two years; Amos Robinson, three years; H. S. Townsend, one year; C. Payne, one year, and E. F. Sperry nine years. The first treasurer of this Association was Dea. B. Luce, two years; then Charles McKay one year and J. L. Smith, Esq. of Des Moines nine years, from 1856 to 1865 inclusive, except 1864, when J. M. Reichenecker was treasurer. J. Rickman served in 1856; Wm. Long six years to 1872; H. C. Deakin three years to 1875; W. F. Townsend in 1876; A. J. Duncan in 1877; U. McKay three years to 1880, and A. J. Duncan the six years since. In the next chapter we will give some valuable reminiscences of early mission work, and of the growth of this Central region of the State from the pen of Rev. J. A. Nash, D. D., the first missionary west of Iowa City.





CHAPTER XXI.

EARLY MISSIONARY WORK IN CENTRAL IOWA—REV. J.

A. NASH, D. D.—PLENTY OF ROOM—FROM
IOWA CITY TO SAN FRANCISCO.

N November, 1850, the American Baptist Home Missionary Society appointed a missionary to Central Iowa, with special reference to Des Moines, then Fort Des Moines. He left the State of New York, November 19, 1850, and reached Davenport on the 30th of the same month. Here he was directed to stop for more specific instructions. He was detained at Davenport for nearly three weeks by the illness of his companion. Thence he came to Des Moines where he arrived January 3, 1851. The agent of the Home Mission Society, then residing at Davenport, told the missionary that in settling at Des Moines, there would be no danger of being crowded. That he would have for the nearest Baptist pastor and church on the east, Iowa City, 120 miles distant, and on the west, San Francisco, 2,500, so he would find ample room. This, however, was not the exact fact. There were probably more to be found scattered over the country. There was then, or soon after, a feeble interest in or near Knoxville, under the care of Rev. G. W.

Bond and his father, (there was as early as 1848 a small organization near Oskaloosa, reporting 31 members, Rev. J. Bond, pastor; Ed.), but in the main the statement was correct.

The town of Fort Des Moines, at that time, contained about 500 inhabitants. On the 18th day of January, 1851, a Baptist Church was organized consisting of 14 members. This body at once proceeded to secure a lot and inaugurate plans for building a house of worship, occupying in the meantime, the court house, dividing the time with several other denominations; sometimes permitted to have it one-half of the time, sometimes one-fourth and one-fifth of the time, according as the other denominations had or had not preachers. Most commonly the time was divided with the New School Presbyterians, Rev. Thompson Bird, pastor, with whom the missionary labored side by side until the death of Mr. Bird, some 15 years in all. He was a friend and brother and counselor, and the highest type of a Christian minister and gentleman.

It was the intention of the Home Mission Society to have the missionary to preach in Des Moines every Lord's Day, but for reasons above mentioned this was impossible. Hence he established appointments in the surrounding regions, not only on Lord's Days but on week day evenings. The Church next organized after Des Moines (first called Fort Des Moines, but now taking the simpler name), was Corey Grove, some 15 miles to the northeast of the city. There were several families of Baptists and the Church prospered for several years, and a few were baptized, but by removals the Church became essentially merged in the Church which was subsequently formed at Iowa Center, where a town was laid out, and a house of worship was erected. It may be remarked here once for all, that the mis-

sionary many times organized churches where he had no strong expectation or prospect of the organization becoming permanent or perpetual. For instance, there were found in a neighborhood several Baptist families and individuals, or, a revival breaks out and the converts too far away to be identified with an existing Church. There is no town near, nor can it be foretold where a town will be located. The obvious duty is to gather them together, organize a Church, start a Sunday School and get the members actively at work, and then look after them, preach to them or provide them with preaching until they are strong enough to care for themselves. In this way families and members are kept under Baptist influence, and in active sympathy with Baptist work. Thus they are ready when they remove to other homes, or the center of population changes, to identify themselves with, perhaps to lead out in establishing Churches which become permanent organizations. From long experience and observation he became more and more convinced of the wisdom and necessity of such procedure, and that the opposite course would be often to throw away the fruits of much of the severest missionary toil, to be harvested by other denominations. This is too obvious to need argument.

In the following summer and autumn preaching was commenced in Hartford, 15 miles south and east from Des Moines, where there was a hopeful outlook for a revival and for a Church. In the mean time, learning that there were some Baptists about six miles south in a neighborhood called Keokuk Prairie, near the site of one of Keokuk's villages, and where there then existed an Indian burying ground; the missionary sought them out, but found that they were anti-mission Baptists and opposed to Sunday Schools. He obtained an invitation to preach there, which he accepted, or left an appointment, and in due

time put in an appearance. It was at once very obvious that he was not very welcome to the leaders, for they seemed to be suspicious whereunto this might grow. Without attempting to antagonize their views directly, the gospel was preached, and the people flocked together from all the region round to hear. A glorious work of revival broke out, and spread, like a prairie fire, extending to nearly all the families for an area of miles around. About 30 were hopefully converted, most of whom were subsequently baptized. Rather an unusual course was taken by the missionary. In the progress of the meetings the work of salvation entered powerfully into the families of the old members and their children were converted, and the hearts of the parents were melted and drawn with wondrous earnestness into the work of the revival. Ere long they began to say: "well if this is the way of the Missionary Baptists, we are of their belief and practice, but we did not know it." The ultimate result seemed so certain that the preacher, without any question, baptized the converts into the organization then and there existing, a large and flourishing Sunday School was organized, and thus things went on for a time, when, with but few exceptions, the membership went into a regular Missionary Baptist organization, and the other became virtually extinct. The Missionary was anxious to avoid the perpetuity of anti-mission and anti-Sunday School Churches in Central Iowa, and the conciliatory measures and attitude adopted worked admirably to this end, and that people have ceased to be a noticeable factor in the religious life of Central Iowa. The Church thus organized was known as the Keokuk Prairie Church, but a new town was laid out on the south side of North River called Carlisle, and a Church was formed. Bordering immediately on the south of the territory of this Prairie Church, it absorbed most of its strength and is now known

as the Baptist Church of Carlisle. They now have a good meeting house and parsonage free of debt, and a stated pastor. At Hartford, a station already mentioned, a Church was formed and a good house of worship erected. At another neighborhood some eight miles south of Hartford and south of South River, the pastor at Des Moines, hearing that there were some Baptists, went down, got them together, preached and visited among them and made arrangements for the formation of a Church. In process of time a council was called and a Church organized, which since has been known as the Baptist Church at Sandyville.

In the latter part of the year 1853, Rev. Wm. J. Sparks, living in Boone county, near the present town of Moingona, had gathered together some Baptists into a Church and preached to them. He had extended his labors some thirty miles further up the Des Moines River, where his preaching had been blessed in extended revivals. He called upon the Des Moines pastor and urged him to come to his assistance. A series of meetings was arranged, beginning with his home Church, and proceeding northward to the other points. During that trip two Churches were organized; one near Carson's Point, and the other fifteen miles north, at a point west of Homer, called then Boone Forks. There the ordinance was administered to a former member of the Baptist congregation in Des Moines. A Church was formed about the same time in Vandalia, Jasper county, where since has been erected a commodious house of worship. A preaching station was established near Monroe, in Jasper county. There was at that point a body of Baptists made up of divergent views on some points. There were a few Old School, or Hard Shell Baptists; others simply not positively in sympathy with missions, nor especially opposed; and others regular Missionary Baptists. These, all being Baptists, were content to sink their differ-

ences in order to maintain the particular views of the Baptists, and were worshiping happily together. The pastor from Des Moines visited them, preached to them, and ultimately secured for them a pastor of Missionary Baptist views. In process of time, and with advance sentiments, a Church of our order was duly organized at Monroe, a house of worship built, and the visibility of the old organization disappeared. Preaching was commenced at Newton, the county seat of Jasper county. Here, too, a Church was formed, a house of worship and a parsonage erected, and a pastor settled.

Calls for aid came from Panora, county seat of Guthrie county. The Des Moines pastor visited them and a Church was finally organized; and another at Adel, county seat of Dallas county. An urgent call came from Winterset, the county seat of Madison county, to the Baptist pastor at Des Moines. He visited them, hunted up the Baptist members, and some months later a Council met and recognized them as a Church. They settled a pastor and built a commodious house of worship. In the winter of 1863-4 he visited them again, and a series of meetings continued nearly a month, and near thirty were baptized into the fellowship of the Church. The Church was greatly strengthened, and under successive pastors, and in general revivals so increased in numbers that at one time it was one of the strongest Churches in Iowa.

In Grinnell were some Baptists from northern and western New York, some of whom had known the missionary in years gone by, at the former home in the older state. They suggested and procured from the others an invitation for him to visit them and assist in gathering together and organize them into a Church. He went and preached, and baptized several converts from a revival previously en-

joyed in the town, and aided them in organizing the Church; and although their number was small, and financially they were weak, they resolutely, and as the heart of one man, set to work to erect a house of worship; some going to the woods, cutting logs, hauling them to the mill and getting them converted into lumber, some doing the carpenter work, others the mason work, and some contributing money. The people had a mind to work, "and so the walls were built" and the finishing was completed, and "there were shoutings of grace, grace unto it." It should be added that the railroad company gave them the lot, and thus the first house of worship raised in Grinnell was built by the Baptists. The founder of Grinnell, and after whom the town was named, met the aforesaid Des Moines pastor away from their respective homes, during the work of the Church building, and remarked, "I do not see how those Baptists can build a house of worship, I do not know that any of them have much means, and I am sure the Congregationalists would not dare to attempt building." Grinnell was settled by a colony of Congregationalists, and it was their aim and boast that the platform of their Church was so broad and liberal and their creed so elastic and accommodating as to embrace all religious creeds and views, and so have but one denomination of Christians in the town, namely, Congregationalists. But the "iron bedstead" of the Baptists could neither be "stretched" nor "cut off" with facile adjustments, and hence they went on and formed a distinctive Church, and history shows that many have found their home and the inspiration of their religious life and work therein.

But time and space forbid to speak in detail of the Churches gathered at Indianola, Summerset, Adel, Peoria City, Norwalk, Reeve's Settlement, Montpelier, Stuart, Prairie City, Polk City, East Des Moines, etc., etc., some

30 in all, which are now or have been connected with the Central Association. Among the earlier ministers associated in this field we name in this reminiscence, Russell, Evans, Guild, Currier, Bond, the Arnolds, Townsend, Sparks and others who have wrought well in their various spheres. The Central Association was organized at Vandalia and held its first regular meeting in the autumn of 1852 with the Church near Monroe, then called Harmony Church.

Besides the houses of worship now owned by Baptists in Des Moines, there are houses on the field covered by this sketch in Winterset, Boone, Perry, Peoples' Neighborhood, Newton, Killduff, Hartford, Carlisle, Indianola, Vandalia, Sandyville, Stuart, Monroe, Norwalk, Summerset, Kinsey Settlement, Grinnell, and perhaps other points. Some anecdotes connected with the subject of this chapter will appear in another place.





CHAPTER XXII.

EDEN ASSOCIATION—ORGANIZED IN 1853—FIRST APPEARS
UPON OUR RECORDS IN 1856—THE PIONEER
IN STATE CONVENTION MISSIONS.
1855 TO 1886.



DEN Association comes next to the Central in date of organization. Said to have been organized in 1853, its first appearance in our records is in 1855, when the list of churches, pastors, numbers baptized for the year, and total membership in the order named is as follows: New Garden, A. Vanderpool, 1, 51; Peoria, Wm. Barnett, 5, 37; Bethel; 16 members; New Providence, no pastor, 14 baptisms, 44 members; Pleasant Hill, I. M. Seay, 20, 71; Vernal, I. M. Seay, 6, 56; Goshen, no pastor, 12 members; Walnut Creek, 40 members; Unionville, 1, 13; Bethesda, H. Pearce, 12, 39; Bremen, S. Dewese, 2, 18; Union, A. M. Green, 1, 13; Mount Eden, no pastor, 3, 20; Mount Pleasant, no pastor, 3, 20. The Association therefore starts out with 14 Churches, 6 pastors, reports 66 baptisms and 450 members. The Bethesda Church was in the southwest part of Madison county some 12 or 14 miles from Winterset. Bremen about the same distance northwest of Albia, Monroe county.

Otherwise the territory of the Eden Association was chiefly in Wayne, Ringgold, Lucas, Clark, Union, and possibly Appanoose counties. In 1856, as elsewhere noticed, Rev. I. M. Seay received the first commission issued by the Iowa Baptist State Convention to labor as its Missionary, "It being understood that his labors should be principally expended within the limits of the Eden Association." In 1857 there were Churches 16, pastors 8, baptized 49, total membership 552. Chariton, Moravia and Albia are represented by small Churches. The pastors are T. Davis, Wm. Barnett, A. M. Green, A. Thompson, S. Dewese, J. W. Bolster, and L. L. Greenlee. L. L. Greenlee is clerk.

The Annual meeting is with the Bremen Church in the northwest part of Monroe county. J. D. Morris, Corydon, is clerk. A year of very great prosperity. Rev. 1858. A. Thompson has labored as Missionary of the Convention for this Association with marked success; has baptized 82 himself and reports that 214 have been converted. Churches 19, pastors 9, baptisms 205, total membership 774. Chariton reports Rev. Wm. Whitehead as pastor, and Albia Rev. J. W. Bolster. In 1859 Mount Eden is the place of meeting, N. M. Longfellow of Centerville clerk. Churches 21, pastors 10, baptized 110, total membership 868. Rev. John Warren is pastor at Chariton where he has been ordained during the year. This is the step-father of Dr. G. J. Johnson. Rev. D. Winters is active among the ministers of the Association. Rev. J. Parker is preaching at Walnut Creek and Moravia, and Rev. N. Hays is at Albia.

Peoria is the place of the Annual meeting this year, N. M. Longfellow clerk. Another quite successful year is 1860. reported. One new Church, the Little Flock, is added this year. Churches 22, pastors 10, baptized 135, members 965. Nearly all the Churches are

supplied with preaching a part of the time. Among the pastors not noticed before is Rev. J. L. Cole at Corydon, W. Drummond at Pleasant Hill, and H. S. Cloud at Bremen, Lovilla Postoffice. The Association met in 1861 at Unionville. Brother D. T. Case is clerk. Churches 24, pastors 11, baptized 43, total membership 980. Received the New Hope and Wayne Churches, and dismissed the Bremen (Lovilla) Church to unite with the Oskaloosa Association. Rev. J. L. Cole has labored at Corydon as Missionary of the Convention part of the year but finds it a very discouraging field at the present time. The proximity to Missouri and the unhappy state of things there, are mentioned as principle elements of discouragement.

The Association met with the Bethlehem Church, Wayne county, D. Given clerk. The statistics this year 1862. are very imperfect, and results nearly the same as last year. In 1863 the Mt. Ararat Church, six miles east of Centerville, is the place of meeting, T. Davis Greenville, clerk. Churches 25, pastors 15, baptisms 57, total membership 1029. Met in 1864 with the Union Church, A. H. Dunlap, Chariton, clerk. Six Churches not reporting this year are left out of the list, leaving Churches 18, pastors 9, baptized 48, total membership of the reporting Churches 728. Pastors not before noticed in the Association, Wm. Hildreth at Chariton, I. Blakely at Columbia, A. Haines at Little Flock, J. Christie at New Providence, C. Bullock at Union, and T. W. Jones at Wayne.

Met with the Chariton Church, Friday before the third Sabbath in September. A. H. Dunlap, clerk. Eight Churches of this Association were dropped from 1865. the list, not having reported for several years. Two of the pastors have died during the year, viz., Rev. Isaac Christie and Dr. A. W. Everett. Rev. N. Hays has

labored as itinerating missionary under the appointment of the State Convention, and reports 56 baptized. There are now 18 Churches, 7 pastors, 105 baptized and a total membership of 798. In 1866 the annual meeting was with the Cambria Church. A. H. Dunlap, clerk. Churches 17; pastors 9; baptized 73; total membership 770. Brother Bolster reports 34 baptisms at Franklin and Brother Haines 18 at Little Flock. Brother Bolster has been laboring for a part of the year as missionary pastor at Centerville, in the Fox River Association, but on the 4th of August was laid aside with a stroke of paralysis, from which he has since only partially recovered. Rev. I. A. Blakesley received appointment and labored in this Association as missionary for two or three months, when owing to ill health he was obliged to practically suspend labor. The Association at its annual meeting selected Rev. N. Hays as their missionary again and asked the Convention for aid to sustain him. In 1867 the place of meeting unknown. Clerk, A. H. Dunlap. Statistics same as last year. \$73.75 were raised for Convention work, and the itinerating missionary was employed a part of the year.

Dixon Given is clerk. There are now 22 Churches, 14 pastors, 200 baptisms reported and a total membership of 1,051. It has been another year of revival, evidently. Albia reports 29 baptized, J. C. Miller, pastor, transient. Chariton 23, L. Casler, pastor. Nothing further is remembered of this name, and it does not again appear—may be a mistake. During a part of this year and last, Rev. P. S. Whitman did valuable work as pastor here at Chariton. The writer remembers a Sabbath spent here and a sort of dedication, or reopening of the meeting house which had been undergoing repairs. There were four or five hundred dollars to raise, and it was a doubtful pull. During the effort a stranger arose in the

congregation and gave \$50. No body knew him, and it was a surprise and an inspiration. The name is not remembered, but he had just moved into the neighborhood of Russell, some 9 miles east of town, and hearing of the meeting at Chariton, he "came" and "saw" and "conquered" that debt with his gift, for the effort was a success, assured thereby. Mount Ararat, A. Saladay, pastor, also reports 22 baptisms. Rev. W. H. Turton appears as pastor at Franklin; Livingston P. O. The Association in 1869 met at Goshen Church, west of Chariton. Moderator, Wm. Barnett, clerk, D. Given. Churches 23; pastors 13; baptisms 132; members 1,270. Prosperity again attends. Rev. L. S. Livermore is preaching at Chariton. Albia is pastorless, but reports 36 baptisms and 100 members. But numbers do not always assure an efficient or a living Church. They must be lively stones or the work of gathering is in vain.

Met with the Mount Pleasant Church. Elijah Crawford, of Corydon, clerk. Churches 25; pastors 12; baptized 96; total membership 1,312. Eleven of the 1870. Churches report Church property valued at \$22,-800. The largest number of baptisms is at Livingston. Franklin Church, Rev. L G. Parker, pastor, 25. The largest Churches in the Association are in the country. Mount Ararat leads with 166 members, Goshen 107, Albia makes no report this year but is counted 100 members, from last year's report, Chariton 91 and Corydon 47. In 1871 the Association met at Livingston. Elijah Crawford, clerk. Churches 25; pastors 15; baptized 95; total membership 1,355. Albia drops to 69. Only one Church reports above 100. Meeting in 1872 at Peoria, September 10. Elijah Crawford still clerk. Churches and pastors without marked charge. Sixty-six baptisms reported and 1,346 members. Chariton and Corydon, county seats, without

pastors. The name of the Albia Church disappears, and reappears in the Oskaloosa Association with 14 members. In 1873 Otter Creek was the place of the annual gathering. E. Crawford, Peoria, clerk. The organization of the Centerville Association on the east takes several Churches from this body. We miss Mount Ararat, the largest Church in the Association. Churches 15; pastors 9; baptized 35; present membership 649. Rev. W. Sturgeon, from Illinois, is pastor at Chariton, Rev. J. M. Nelson at Corydon. Peoria, Rev. Wm. Barnett, pastor, is now the largest Church, having 102 members; 21 baptized the present year. Met in 1874 at Corydon. E. Crawford still clerk. Rev. L. M. Newell appears as pastor at Corydon. Churches 18; pastors 10; baptisms 29; members 762. Chariton, Rev. Wm. Sturgeon, reports 12 baptized. None other more than three.

The Association met with the Goshen Church. Brother Crawford still serving as clerk. Churches 17; pastors 6; baptized, only 3; total membership 690, against 1875. 760 last year. The figures need no comment to show fearful decline in spiritual power. Doubtless, could we have attended this anniversary we should have found faithful hearts bowed low in humiliation and anxious supplication for a return of the Spirit's quickening presence. Shall we see evidences of it in the next or subsequent reports? Assembled in 1876 at Bethlehem Church Elijah Crawford, clerk, is now located at Allerton. An improvement upon last year is shown in the reports, though no very marked revivals. Churches 16; pastors 5; baptized 39; total membership 522. Rev. Wm. Sturgeon has closed his labors at Chariton and is preaching at Corydon. Ten were baptized at Chariton and they are now without a pastor.

The anniversary is at Confidence; clerk, Rev. D. Given.

A Church at Allerton is reported with nine members. Churches 14, pastors 4, baptized 43, members 611. 1877. Cambria, J. M. Nelson pastor, report 18 baptisms; Peoria, Wm. Barnett, 15, and Highland, L. L. Greenlee, 5. Ten churches report no preaching, among them Corydon and Chariton, although the latter reports three baptized and twenty added by letter. Evidently they have had preaching a part of the year. Cambria has the Association again in 1878. D. Given clerk; churches 13, pastors 4, preaching to 9 churches; baptized 49, membership 565. Rev. F. M. Archer is preaching at Cambria and Corydon, the other pastors are D. Winters, Wm. Barnett, and G. W. Smith who reports 22 baptisms at Otter Creek, Brother Barnett 17 at Goshen. Met in 1879 at Highland Church, M. Nelson, Cambria, clerk. Rev. B. F. Mace is pastor at Chariton and reports 8 baptized. F. M. Archer 13 at Cambria and G. W. Smith 18 at Otter Creek. Rev. A. C. Edwards appears at Allerton. A church at Russell has appeared in the minutes this year and last with 22 members and no other statistics. There are good elements here and this Church will be heard from ere long. Churches 14, pastors 5, baptized 48, total membership 616.

Chariton welcomes the Association. M. Nelson, clerk. Churches 12, pastors 6, baptized 27, total membership 590.

Rev. C. E. Higgins joins the roll as pastor at Allerton. 1880. Corydon has no pastor. Little other change to note. In 1881 the Association was at Sharon Church, C. E. Higgins clerk. Churches 13, pastors 6, baptized 31, members 632. Rev. F. M. Archer succeeds Pastor Mace at Chariton and E. A. Spring appears at Corydon. But one pastor has been with his present charge since 1879, two years. This is Rev. Wm. Barnett, Highland Church. In 1882 Allerton entertains the Association. J. F. Moody, Allerton, clerk. A year of great revivals in some of our

churches, and great religious activity, Churches 13, pastors 7, baptisms 231, total membership 859—A larger number than any other Association in the State. Brother Archer at Chariton has baptized 100, considerably more than doubling the membership of the Church; Spring of Corydon 69, six other churches from 2 to 15. The appearance of the Leon Church in this Association in 1881 should have been noticed. Rev. F. Edwards began a good work here in 1880. He has baptized 15 in 1882. Rev. C. E. Higgins resigned his work at Allerton to take charge of the Walnut Street Church Burlington, and Rev. J. F. Moody succeeds him.

The Association met at Corydon, R. E. Dye clerk. Churches 16, pastors 9, baptized 17, total membership 866.

Rev. M. W. Akers is pastor at Allerton. Rev. 1883. N. H. Dailey has succeeded F. M. Archer at Chariton, he having removed to Ida Grove in the Western Iowa Association. Rev. T. K. Tyson has become pastor at Russell, where he reports 7 of the 17 baptisms in the Association. A very neat house of worship is about or quite completed. They report a grand total of expenditures for the year of \$3,239.47, a good showing for a Church of 46 members. Rev. F. Edwards has been leading a like work at Leon. They have raised this year \$2,394.75. Russell with their new house is permitted to welcome the Association in 1884, R. E. Dye clerk. Churches 17, pastors 9, baptized 94, total membership 929. There is something that looks a little more like permanency in the pastoral relation. Most of the pastors date their present settlement back to 1883 and one to 1880. Rev. R. H. Shafto is settled at Corydon, but Allerton is without a pastor, and as we write this in 1886 it is with the knowledge that Brother Tyson has been away from Russell almost a year, that Brother Shafto has gone from Corydon, and that Brother Daily has re-

moved to Northwood in the Cedar Valley Association, and Brother Archer has been recalled from Minnesota to Chariton. Rev. F. Edwards is becoming quite a veteran in Leon and Cambria.

Leon welcomes the Association into her new house of worship. R. E. Dye is still clerk. Churches 16, pastors 7, baptized 9, total membership 889. Newly settled 1885. Pastors are Wm. Carpenter at Corydon, and T. M. Rickman at Russell with F. M. Archer recalled to Chariton. It is an off year truly as to baptisms. But one Church in the Association numbers over 100 members.

While the history of this Association shows the great frequency of changes as to pastoral service, yet there are honored names of ministers who have held up the standard of truth through a long period within the bounds of the Association, some of them through very nearly its entire history of over 30 years. Revs. D. Winters, Wm. Barnett, J. M. Nelson, L. L. Greenlee, and F. Edwards come now to mind. Others might be named who have made an honorable record, laboring much of the time at their own charges. An encouraging feature is the increased contributions to Missionary objects. Without taking time or space to verify the statement, the writer can state from a careful examination of the figures that the times of greatest spiritual prosperity in this Association are the times when most liberal contributions have been made to the Missionary work of the denomination.

In 1886 the Eden Association furnishes a creditable report, evincing considerable vigor of life. Baptisms 91, total membership 873; contributions for home expenses, \$3,360.43; Foreign Missions, \$85.72, eleven churches contributing; State Missions, \$105.33 from seven churches; total Denominational Benevolences \$208.39; grand total for

all purposes, \$2,568.82. Pastors generally holding on. A good sign.

Rev. F. Edwards settled at Leon in 1880. He reports 26 baptized in 1886, and there is every evidence of a healthy activity. This, prior to his settlement, had been for many years seemingly an unfruitful field. Rev. G. W. Smith has been at Highland church since 1882, and they report 58 members. Chariton reports 27 baptized. At this writing Rev. F. M. Archer has again resigned and been succeeded by Rev. A. H. Post, recently of Harlan, Iowa. As compared with last year the figures are very encouraging. Baptized in 1885, 9; in 1886, 91.





CHAPTER XXIII.

NORTH-EASTERN IOWA—1855—DUBUQUE ASSOCIATION.

DISTINGUISHING FEATURES—TURKEY RIVER
ASSOCIATION GOES OUT, CIRCUMSCRIB-
ING THE FIELD—1855 TO 1869.



PRIOR to 1855 all the Baptist Churches in Iowa north of the Iowa River, and of a line running through Des Moines, with the exception of two or three churches in Boone county, belonged to the Davenport Association, excepting also an unassociated church at Waterloo with 20 members, and one at Toledo with 15.

August 30, 1855, messengers from the churches north of the south line of Jackson county and of counties west, met at LaMotte, Iowa, for the purpose of forming a new Association. Rev. T. S. Griffith of Dubuque preached a sermon from Psalm XC:17. Rev. John Bates of Cascade was chosen Moderator, and M. A. Clark clerk. The churches represented at this meeting were Bear Creek with 19 members, Bellevue 33, Cascade 65, Delaware 36, Delhi 61, Dubuque 54, Fairview 44, Kingston (West Cedar Rapids) 16, LaMotte 60, Linn Grove 17, Makœe 38, Maquoketa 103, Marion 91, Quasqueton 24, Rossville 34, Shells-

burg 22, West Union 20, and Yankee settlement 26; total 769. The venerable Joshua Currier was at the time pastor at LaMotte. Other pastors were Luther Holmes, Bear Creek, John Bates, Cascade, C. D. Farnsworth, Delhi, T. S. Griffith, Dubuque, O. S. Harding, Fairview, O. A. Holmes, Maquoketa, J. V. DeWitt, Marion, A. G. Firman, Quasqueton, James Schofield, Rossville, Richard King, Shellsburg, and George Scott, Yankee Settlement. A. G. Firman was by request of the Quasqueton Church ordained at this meeting. Thus was launched upon the sea of trial and of gracious ministry thirty-one years ago the *Dubuque Baptist Association*. Two things strike us as of special interest in the commencement of this history: *First*, The large extent of territory for the cultivation of which the new Association became responsible, comprising, substantially, all that part of the State north of the (now) main line of the North Western Railroad. *Second*, The number of prominent brethren connected with it. How has the subsequent history of Baptists in Iowa, and in the country at large been affected by the labors and influence of Brethren Bates, Griffith, Holmes, Schofield, Currier, King, Dewitt, Scott, and others whose names are connected with the early history of this Association!

The second meeting of the Association was held at Dubuque, October 3, 1856. In the absence of the brother appointed to preach the annual sermon, Rev. G. J. 1856. Johnson of Burlington preached, *Rev. John Bates* was Moderator, Benjamin Rupert, clerk. Strawberry Point was added to the list of churches, and D. M. Root of Delhi, J. Woodward of Cedar Rapids (Kingston Church), D. Rowley of Quasqueton and J. H. Parmelee of West Union, appear among the pastors. Rev. Samuel Hill, postoffice Waukon, appears also as pastor of the Makee Church. He came from Massachusetts and it seems, returned to that

state in 1857. N. B. Homan seems to have been ordained about this time and is pastor at Simmon's Creek, which is a new Church with 21 members. Among the delegates from the Strawberry Point Church are the names of Alva Bush and James Sunderland, familiar names to Iowa Baptists since. Dubuque mentions having paid \$900 during the year to Burlington University, and that one of her members has been licensed to preach and is studying at that Institution. Baptisms reported this year 59, churches 21, members 948. Correspondence is opened with the Cedar Valley Association, organized this year on the west. There appears to be an unassociated church at Hopkinton with 20 members. There is some evidence of revival.

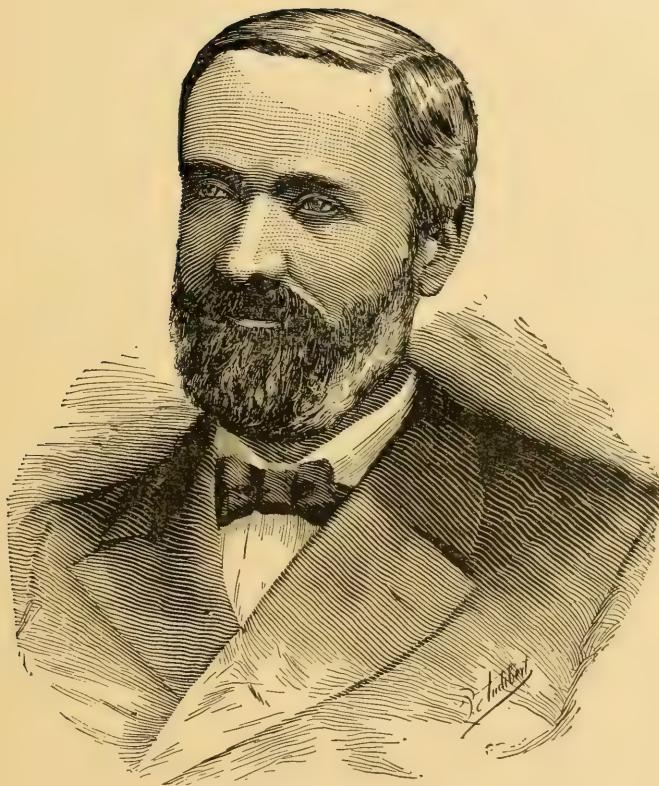
The Association met at West Union. Rev. C. E. Brown, Moderator, James Sunderland, clerk. Brother Baldwin 1857. preached the introductory sermon. The Hopkinton and Oran Churches were received. But in the meantime the Linn Association has been formed on the southwestern border, and the Marion, Linn Grove, Simmon's Creek, Fair View, Quasqueton, Shellsburg and Kingston churches have united therewith, leaving in this Association 16 churches, 54 have been added by baptism, 90 by letter and there are 622 members. There is an unassociated Church at Epworth with 16 members. James Kay is pastor at Hopkinton, L. M. Newell at Makee Church, J. H. Ross at Oran and Horace Holmes at Bear Creek. Rev. H. R. Wilber appears as a visitor from the Des Moines Association. Horace Holmes seems to have been ordained this year.

The Fourth Anniversary was held at Strawberry Point. Rev. L. M. Newell preached the sermon, Rev. O. A. Holmes, Moderator and James Sunderland, clerk. 1858. Rev. J. Y. Aitchison is pastor at Delhi, where he reports 24 baptisms. He is also pastor at Manchester,

and the Manchester, Erie, Westfield and Hardin churches are received into the body. Yankee Settlement and Fairfield churches are reported extinct. It has been a year of unusual revival and prosperity. Churches 18; pastors 10; baptisms 138; membership 862. Cascade reports 20 baptisms, Delaware 11, Delhi 24, Dubuque 44, and Strawberry Point 15.

Brother Sunderland writing to the State Convention, mentions "some remarkable manifestations of Divine power, not only in conversions, but in leading converts to scriptural views of his kingdom and ordinances." Churches were "organized where there had been previously neither Baptist minister nor members," and "converts have sent for a distant pastor, been baptized and formed into a church, upon which Salvation has continued to fall, evincing the power of the Word and Spirit of God to awaken the conscience and lead men into all truth."

June 10 the Association met at Maquoketa. Rev. J. Y. Aitchison preached the annual sermon, Rev. James Schofield Moderator pro tem. This, if we mistake not, 1859. is the father of General Schofield and of Rev. J. V. Schofield of St. Louis. Jesse Clement of Dubuque was elected Moderator, James Sunderland clerk. Five new Churches are received, viz. Monmouth, North Bend, Iron Hill, Plum Creek and Spring Brook. Three of these are the fruit of revivals the present year, and the other two of the previous year. A striking feature of our history is the number of small Churches organized, never to attain to anything more than a most precarious existence, and in a few years to disappear from the records: while on the other hand, the vitality and tenacity of life of many of these feeble interests is a marvel of grace. And even where they do not abide, who can measure the good that may grow



REV. JAMES SUNDERLAND.

out of the work of these fleeting years? There are now 23 Churches, 120 baptisms reported, and a total membership of 1021. The largest part of the baptisms are among the new Churches just received into the body. Monmouth reports 18, North Bend 12, Spring Brook 40, and Iron Hill 11. There are but 9 pastors within the bounds of the Association. These are John Bates, James Kay, J. Y. Aitchison, C. Billings Smith, Alva Bush, James Schofield, Luther Holmes, S. Morton, and Charles E. Brown. Rev. T. S. Griffith has removed to Keokuk and become pastor, and Rev. C. Billings Smith has succeeded him at Dubuque, and Rev. O. A. Holmes left Maquoketa a year or so ago and is pastor of an unassociated Church at Webster City. Rev. George Scott is this year without charge at Strawberry Point.

The Association met at Delhi. Rev. George Scott preached the sermon, John Bates Moderator, Jesse Clement clerk. Two new Churches are received, viz. 1860. Sand Spring in Delaware county, and Waterville in Allamakee, the latter with 5 baptisms and 11 members apparently never reported after this meeting. There are now 25 churches and 1025 members. The trial time is coming on, only one church reports more than 5 baptisms. Vernon Springs with Rev. Charles E. Brown as pastor reports 22. New pastors this year are John Cummings at LaMotte and Maquoketa, H. G. Davenport at North Bend, and Alva Bush at Westfield (afterward Fayette). Also John Williams at West Union. In the meantime, during 1860 the Turkey River Association was organized, taking from the north part of this field 12 churches with 352 members. The Dubuque Association has reached its highest point as to numbers up to the time of writing this sketch, but not necessarily in usefulness. Rev. Dexter P. Smith is the agent of the State Convention.

Friday, June 7th, the Association met at Cascade. Rev. C. B. Smith preached the sermon and was elected Moderator and Samuel Skemp, of Dubuque, clerk. 1861.

By the organization of the new Association, on the north, cutting down the territory of this about one-half, the number of Churches is reduced to 16; reporting 62 baptisms and 595 members; though in the Convention records, for the year 1861, the number of members is 683. There is frequently a discrepancy between the numbers reported in the Association and in the Convention Minutes. This may be accounted for by the changes that have taken place after the Association, and is more likely to occur when the meeting of the Association is early in the season as is the case with this. Rev. T. W. Clark, who has lived at DeWitt, in the Davenport Association since 1857, is preaching at Spring Brook and reports 20 baptisms. The Waterford Church, in Jackson county, and Worthington, Dubuque county are received this year. Elder Cummings requested, for Maquoketa, the privilege of withdrawing to unite with the Davenport Association. The matter was referred to a committee who reported, "that as the Association had been divided, the Maquoketa brethren be requested to remain with us and strengthen our hands." The report was adopted and the Maquoketa Church has remained for a quarter of a century, one of the strong supports of the Dubuque Association. The Civil War having broken out, and become the all-absorbing topic of consideration, Rev. J. Y. Aitchison read a circular letter urging especially that our patriotism be supplemented by prayer. Rev. James Hill of Cascade is pastor of the Worthington Church and reports 3 baptisms and 10 members.

Met at Spring Brook. Rev. John Bates preached the sermon, George Scott Moderator, John Bates clerk, D. O. Montague treasurer. Churches 15, pastors 7, baptisms

66, total membership 580. Rev. Elam D. Phillips is pastor at Spring Brook, and they report 29 of the 66 baptisms; also at Maquoketa where 12 have been baptized. Rev. John Bates writing of this meeting, voiced the Missionary and the Christian that he was when he said, "Brethren, we need more of the spirit of God, more of a Missionary spirit, individual zeal, and enlarged benevolence in sustaining Sabbath Schools, and a better support could and ought to be given by the Churches to those ministers who labor in word and doctrine. Let us take heed that we are not absorbed too much in war. We are Christians as well as patriots. The first honor is to be self-denying and ready to die as martyrs in the cause of Christ; the next honor is to be self-denying and ready to die as patriots in the cause of our country."

Met at LaMotte Friday, June 12, sermon by Rev. James Kay, John Bates Moderator, Jesse Clement clerk. Churches 15, pastors 8, baptized 41, total membership 648. 1863. At this meeting the writer of these sketches first met with the Dubuque Association as agent of the Iowa Baptist State Convention. On his way to LaMotte he stopped over night with the family of Elder John Bates at Cascade. Brother Bates had gone on to LaMotte a day in advance. On entering the home we found it wrapped in a cloud of sadness never to be forgotten. Intelligence had just been received of the first great assault on the fortifications at Vicksburg. A breach had been made in the walls and the company to which Brother Bates' eldest son, Samuel, belonged had fallen within the fortifications upon the repulse of the Union forces. Whether the noble young man had met immediate death or awaited the tortures of a rebel prison was wholly uncertain. We have never witnessed a deeper sorrow nor borne with more noble Christian

courage. In the grief-stricken home were two beautiful young ladies who afterward became the wives of two of our Foreign Missionaries, Mr. Tympany and Mr. McLaurin of Canada. At this meeting the 2d Dubuque Church appears upon the records with 44 members, and Rev. A. Chapin soon after becomes pastor. The name of the 1st Dubuque Church continues upon the records for two or three years without any report and then disappears. H. G. Davenport is preaching at North Bend, J. Z. Zimmerman at Spring Brook, and E. D. Phillips at Maquoketa.

Manchester is the place of meeting. Brother Phillips preached the sermon, Rev. A. Chapin Moderator, and J. Z. Zimmerman clerk. Rev. H. Samson has succeeded 1864. E. D Phillips at Maquoketa, and H. H. Half is preaching at Delhi, and Rev. T. W. Clark at North Bend. Rev. J. Y. Aitchison has closed a very successful pastorate of six years or more at Delhi and Manchester, where he has baptized over 50 into the two Churches, which number now (1864) 43 and 38 respectively. It has been a year of very limited spiritual fruitage, and great destitution. Only 11 baptisms are reported, 14 Churches, and 550 members.

This year the Annual meeting was at Cascade, Elam D Phillips Moderator, Jesse Clement clerk, T. H. Bowen treasurer. Rev. H. Samson preached the annual 1865 sermon from Job 19:25. There are now 13 Churches, 9 pastors, 28 baptisms reported, and 588 members. The Cascade and Manchester Churches show the only signs of revival. Cascade reports 12 baptisms, Manchester 13. The decease is reported of Rev. Luther Holmes at Monmouth. Born in Vermont, he had removed first to New York, where he was converted under the ministry of "Father John Peck," and united with the Baptist Church at New Woodstock, Madison county. He afterwards removed to Ohio,

and in or about 1853 to Jackson county, Iowa. He had been in the ministry about 16 years. (See Obituary Notes). Rev. John Bates, after 14 years labor at Cascade, has removed with his excellent family to Canada. At this meeting it was voted that one Church, each year, beginning with the oldest in the Association, present a brief history, to be, if practicable, printed in the minutes. Brother Carlos Wilcot, a Licentiate from Fulton, Illinois, is preaching at Spring Brook. Rev. E. D. Phillips has removed to and is pastor at Manchester, and Rev. James Kay has succeeded Brother Bates at Cascade.

Maquoketa entertains the Association. Rev. A. Chapin preached the sermon, Moderator James Kay, clerk Jesse Clement. The Delaware Center, Masonville, and 1866. Epworth Churches are received. The history of the Cascade Church appears in the minutes. About 1845, at the request of John Raferty and a few others, Rev. Ira Blanchard of Delaware county began to preach once a month. A Campbellite minister coming about the same time, a Church was formed called the Baptist Christian Church, evidently intended to absorb the two elements, Baptist and Disciples, or Campbellites as they were known. As might have been expected, this organization did not survive, and on the 16th of May, 1846, the Baptist Church of Cascade was organized with 9 members. Brother Blanchard continued to serve the Church as pastor until 1850, when he removed to California, where he died in 1852. He was assisted at various times at Cascade by Elders Morey of Iowa City, T. H. Archibald of Dubuque, and Charles E. Brown of Maquoketa. In July 1850 Rev. John Bates, just from Ireland, became pastor and continued in faithful labor for 14 years. In the year now under review, 1866, there have been in the Association 69 baptisms, of which number Cascade reports 28, Delaware Center 12, Masonville 16, and

Manchester 8. The whole number of members is 643. Among the pastors appear Rev. James Hill at Epworth and Worthington, J. Carrington at Delaware Center, and Isaac C. Jones at South Fork (Sand Spring).

Dubuque is the place of meeting. Rev. James Kay preached the sermon, Rev. E. D. Phillips, Moderator, 1867. Jesse Clement is still clerk. Brother Phillips is about to go into Home Mission work in Nebraska, where in 1870 and 1871 he appears under commission of the Home Misson Society at Tecumseh. He soon after removed to Eastern New York, where he is still serving in the "Kingdom and Patience" of our Divine Lord. Revs. J. Carrington and Isaac C. Jones also soon removed to Nebraska. Brother Jones served the Home Mission Society at various places from 1866 to 1871, and Brother Carrington was under commission of the Society at Peru in 1871. It is interesting to follow our Iowa brethren thus and trace their activities into other states. In the year now sketched, Rev. N. Whitmore has been preaching at LaMotte, J. C. Johnson at Epworth and Wm. E. Reed at North Bend. Maquoketa is without a pastor. Rev. H. Samson having resigned more than a year ago. This meeting is noted for the number of representatives of our Denominational Societies present. Revs. G. J. Johnson, S. M. Osgood and Thomas Powell are of the number. A period of great activity and large planning has followed upon the close of the war, and claims of the different Societies are being warmly and successfully pressed.

The Associational gathering is at Delaware Centre. Rev. A. Chapin, Moderator, Caleb Saddler, clerk. Rev. J. F. Childs, being present in the interest of the 1868. State Convention, preached the opening sermon, both appointees being absent. The Association mourn

the decease—on the previous 4th of July—of Rev. James Kay, pastor of the Church at Cascade. Brother Kay was born in Lancashire, England; was for a time on the city mission staff of the City of Manchester. Coming to this country about 1858, he became pastor of the Little Church of Delaware, in Delaware county, Iowa, preaching also at Hopkinton, and at Sand Spring. In 1864 he succeeded Elder John Bates as pastor at Cascade, where he labored with great acceptance until laid aside by his last sickness. He is much lamented and greatly honored. “His life was holy, his ministry a great success, his death triumphant, his memory blessed.” There were this year 15 Churches in the Association, 25 baptisms reported and 673 members. The history of the Maquoketa Church was given. Organized in 1848, the first pastor was Charles E. Brown. He was succeeded in 1851 by Rev. George Scott, and he by Rev. O. A. Holmes in 1853 or 1854. Brother Holmes continued 5 or 6 years, and 1859 removed to Webster City to begin many years of most useful service in the newer fields of the upper Des Moines and Iowa Valley Associations.

In May, 1859, the house of worship of the Maquoketa Church was entirely destroyed by fire. The lot had to be sold to pay a debt, and dark days set in. The day of adversity was set over against the day of prosperity. But the Church, though cast down, was not destroyed. The last year of Brother Holmes' pastorate the Church had reported 115 members. In 1861 they were reduced to 74. Subsequently they prospered again and were able, in 1867 or 1868, to purchase of the Presbyterians a comfortable brick building, in which again to “keep house for the Lord.”

The Association met again at Cascade. Rev. William Aitchison, Jr., preached the annual sermon, and was

elected Moderator, and Carlos Wilcox, of LaMotte, clerk. Fifteen Churches, 9 pastors, 44 baptisms reported and 623 members. Maquoketa with Henry L. Field 1869. ordained as pastor and 17 baptisms to report, and North Bend with 20 baptisms indicate the only revivals. Worthington has completed a house of worship. Delhi is building, and Monmouth is gathering material. Manchester has given up the hall which they have occupied for four years, but which is used through the week for a dancing hall. They are discouraged, but have secured another room and are struggling on.

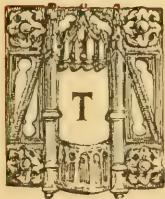
Brother Carlos Wilcox has been ordained at Spring Brook, and is preaching also at LaMotte, and Rev. J. A. Abbott has been ordained at South Fork Church (Sand Spring). Rev. John Brown has become pastor at Cascade, beginning some time in 1868. The history of the Delaware Church was given this year. Organized June 30, 1844, by Rev. Ira Blanchard. Its subsequent pastors were John Bates (supplying from Cascade), Luther Holmes, Hiram Barden, C. D. Farnsworth, and James Kay. This was always a small country Church, never becoming strong; it nevertheless occupied a prominent place in the pioneer religious work in this region. It was located on the line between Delaware and Jones counties and is not to be confounded with the Church at Delaware Centre, now bearing the simple name "Delaware."





CHAPTER XXIV.

DUBUQUE ASSOCIATION CONTINUED—FAITHFUL HOLDING
ON—A CHURCH BUILDING SOCIETY—EVERY CHURCH
PROVIDED WITH A HOME—DUBUQUE CHURCH
SERVED—A HOLOCAUST—1870 TO 1886.



HE Anniversary was at Delhi June 10. Sermon by Rev. James Hill of Cascade, Moderator, and Wm. Aitchison Jr. clerk. Baptisms 84, other additions 56, whole number of members 794. A year of some spiritual quickening, in which Cascade, Dubuque, and Maquoketa have shared most fully, reporting 14, 26, and 13 baptisms respectively. Epworth have let contract for building and Delhi report progress but cannot complete their building without help. A movement was inaugurated to combine the aid of the Churches in the Association to help one, where most needed, each year in building, and by this unity of effort, in a few years, almost if not every Church in the Dubuque Association was provided with a house of worship. Rev. A. Whitman has succeeded Brother Chapin as pastor at Dubuque. Rev. Wm. Tilley has followed H. L. Field at Maquoketa, and Rev. Asa Prescott has settled at Delaware Centre and Delhi, succeeding J. Z. Zimmerman after a short

pastorate at Delaware Centre, and J. C. Johnson after an interval at Delhi and Delaware Centre. The history of the LaMotte Church is given this year. It was organized first at Andrew, January 4, 1845, "By the assistance of Rev. Horace Eaton of New Hampshire." He was called to the pastorate, but declined the call and seems to have remained in the state only about a year. Horace Eaton seems to have been under appointment of the Home Mission Society in Davis county 20 weeks in 1844 and 26 weeks in 1845. The Church was removed from Andrew to LaMotte, and in 1848 Rev. Joshua Currier became pastor. During his pastorate of nine and one-half years the membership increased to 62, and a comfortable house of worship was built. Since that time the Church has declined in membership and influence, and when the history was written in 1870 there were only 17 members.

Met at Epworth, sermon by Elder John Brown, James Hill Moderator, Wm. Aitchison clerk. Brother C. W. Skemp of Dubuque has been very acceptably 1871. supplying the Church at Epworth and Farley for two or three years past. They have completed a house of worship at Epworth, at a cost of \$2,125, and are rejoicing. There are now 15 Churches, 8 pastors, and 15 meeting houses, including those under way; members 753. Only 14 baptisms are reported for the year, and a net loss of 41 members. A series of "Regulations" were adopted at this meeting for a "Church Building Fund." The name and wise councils of Rev. A. Chapin are missed from the deliberations of the body. The stay of his successor at Dubuque has been short, and they are without a pastor. Maquoketa have expended \$1,500 in repairs on Church edifice, and have now the best in town.

Maquoketa enjoys the anniversary. Rev. Asa Prescott

preached the sermon and was elected Moderator. Rev. Wm. Aitchison still clerk. Baptisms 63, of which number 46 are at Dubuque, where Rev. L. F. Raymond has become pastor and has been assisted by his father, the veteran Lewis Raymond, of Chicago, in a remarkable revival. Whole number of members in the Association, 775. Cascade have had some trouble, but the Church is nevertheless prospering. Manchester have no pastor, but are building a meeting house, and Monmouth have recently dedicated. In 1873 the Association met at Manchester. L. F. Raymond, preacher; Asa Prescott, Moderator; L. M. Newell, clerk. For a number of years there have been no new organizations, nor any change of boundary of the Association. This year the Monmouth Church is dismissed to the Davenport Association, and the Forestville Church is received from the Turkey River. Rev. T. F. Thickstun is present as State Superintendent of Missions, and J. E. Rockwood as State Sunday School Missionary. Of the 14 Churches comprising the body, six are without pastors. Baptisms 55, members 775. Rev. L. M. Newell has become pastor at Manchester. Maquoketa reports 14 baptisms, but Brother Tilley has resigned. Rev. James Hill is pastor at Cascade, and they report 18 baptisms.

The Twentieth Anniversary was held at Dubuque. Rev. Wm. Aitchison, Jr., preached the introductory sermon, and was Moderator; T. H. Bowen, clerk. The churches 1874. all send letters except Spring Brook. Fourteen churches, 57 baptisms, 41 other additions; loss 83. Present membership 776. Of the baptisms, Delaware Centre reports 19, Manchester 11, Maquoketa 10 and Cascade 7. These annual figures are interesting in as much as they indicate, at least in part, the process of spiritual growth. Sympathetic mention is made of the loss by death of the beloved wife of Rev. James Hill, of Cascade, who was called

up higher, March 12th, 1874. North Bend Church asked dismission to unite with the Davenport Association. The request was deferred for one year, and the Church seem not to have renewed it, nor to have made any further report to this body. The name stands upon the record for a few years and then disappears. Rev. J. M. Ferris is pastor at Dubuque, N. F. Hoyt at Maquoketa and W. H. Irwin at Manchester. The LaMotte Church are reduced to 10 members, and ask advice of the Association. They are advised to sell their meeting house in order to pay a debt of three hundred dollars, and to retain the balance, if anything remains, in the Association. Rev. M. T. Lamb was present as Sunday School Missionary, having succeeded Brother Rockwood in that office.

Met May 28th at Delaware Centre. Rev. N. F. Hoyt, of Maquoketa, preached the annual sermon. Rev. James Hill was again elected Moderator, and J. W. 1875. Beatty is clerk. It appears that a committee had been appointed to consider and report upon the propriety of disbanding the Association and uniting with the Linn. This committee reported, and after some discussion, it was resolved that "as an Association we discard all idea of disbanding the body and uniting with any other." At this meeting a constitution was adopted organizing an "Iowa Baptist Church Building Society." Resolutions were passed in tender memorial of Rev. John Bates, long a member of this body, who had recently deceased in Canada. (See obituary notes.) Maquoketa mourns the death of the loved wife of their pastor, Rev. N. F. Hoyt. Rev. W. H. Irwin has resigned at Manchester. It is evidently a time of great spiritual dearth. Only six baptisms are reported in the entire Association. Whole number of members 781.

Cascade is the entertaining Church. Rev. J. Hill was

Moderator pro tem, but at his earnest request to be released from the duties he had discharged so long and well, Rev. N. F. Hoyt was elected permanent Moderator for the year. Rev. J. W. Beatty, of Cascade, clerk. Allen Curr, of Dubuque, preached the annual sermon. Rev. James Hill has now been preaching at Cascade since 1873. The letters from the Churches are hopeful but report no great revival. Only 8 Churches report this year. Baptisms 17; whole number of members 738. Spring Brook has become extinct, and the name is dropped. Rev. J. M. Ferris, pastor at Dubuque for the last two years, has withdrawn from the denomination and united with the Methodists. He is succeeded by Allen Curr, and they are much encouraged and are engaged in building a house of worship. Rev. L. M. Whiting has become pastor at Manchester and Epworth. Rev. C. W. Skemp, of Dubuque, who has been supplying the Church at Epworth eight years, surrendering, with much honors, the trust, for a time at least, to others.

Met at Maquoketa. The veteran Moderator, Brother Hill again at his post, and J. W. Beatty again clerk.

1877. Brother Hill also preached the sermon. The returned missionary, Rev. T. J. Keith has become pastor at Maquoketa and welcomes the Association handsomely. Brother Hoyt after four years of honorable service here has removed to Minnesota. The hopeful spirit of last year is on the increase and some fruit has appeared. Forty have been baptized, 15 of them at Maquoketa. LaMotte, Delaware and South Fork Churches have not reported for three years, and committees are appointed to inquire into their state. Rev. H. D. Weaver is pastor at Delhi and Delaware Centre.

The time of meeting has been changed to September,

assembling at Delhi on the 18th. The annual sermon was preached by Allen Curr. H. D. Weaver was Moderator and J. G. Johnson, clerk. There 9 Churches, 42 baptisms reported, of which 28 are at Manchester where L. M. Whiting is still pastor. Total membership 682. The Convention Minutes this year report ten Churches and 700 members. Rev. James Hill has closed a five years' pastorate at Cascade, and Rev. J. Bodenham is his successor. Dubuque has made progress. The value of Church property is now estimated at \$21,000. The pastor having been absent about three-fourths of the year, the pulpit has been acceptably supplied by Brethren Millard and Skemp. Pastor Keith has resigned at Maquoketa to accept a call at Waverly. The Church at Maquoketa has paid a debt of \$500.

Met at Epworth September 12. Sermon by Rev. L M. Whiting, Rev. T. S. Crandall Moderator, Prof C. S. Chapman clerk. Churches 8, baptisms 29, members 1879. 680. Of the baptisms 16 were at Dubuque, where Allen Curr has been succeeded in the pastorate by Rev. C. H. Kimball. Rev. T. S. Crandall has settled at Maquoketa. Dubuque is greatly embarrassed by debt and her property endangered. A memorial to the State Convention, to meet at Dubuque in October, pleads earnestly for some method of deliverance to be devised for this Church. It may not be too much to say that, to all human appearance, the interposition of the State Convention and Home Mission Society in the fall of 1879 saved the Dubuque Church from ruin. As we now write, 1886, the Church is out of debt, self-sustaining and prosperous. Probably no Church in Iowa of its relative strength has made a better record, raised more money, nor by greater devotion and personal sacrifice, and at the same time been more blessed in its

spiritual work than the Dubuque Church during the last six years.

In 1880 the Association met at Manchester. Rev. H. D. Weaver was the preacher, Rev. James Hill Moderator, C.

S. Chapman clerk. Very little spiritual growth 1880. is reported, but there is a hopeful, courageous spirit. Some progress has been made in removing debts and financial burdens. Rev. J. B. Thomas has begun the work in Dubuque, and starts the imperrilled interest there upon the noble effort the success of which is anticipated in a previous paragraph. The financial record of the Association is a decided improvement upon the past. There were reported for current expenses \$3,053, against \$1,941.52 last year. Grand total for all purposes \$5,851.94, against \$2,967.30 last year. In 1881 Dubuque entertains the Annual gathering. Rev. T. L. Crandall of Maquoketa delivered the annual sermon. Rev. A. D. Abbott Moderator, C. S. Chapman clerk. Churches 8, baptisms 42, members 619. Five of the 8 Churches share in the baptisms. Dubuque with 14 and Manchester with 18 are the most fortunate. The financial record is still improving. Pastors Weaver and Bodenham have resigned and leave the Association, the former to take charge of the Church at Ames, Iowa. Rev. A. D. Abbott is pastor at Delhi and Delaware Centre. D. Howard Hall of Dubuque is preaching both this year and last at Epworth.

Met at Delaware Centre. Rev. F. Bower, of Jessup, was the annual preacher. Rev. Wm. Aitchison was elected Moderator, and Mrs. S. E. Harger, of Delhi, clerk. 1882. The Independence and Jessup Churches, from the Cedar Valley Association, and the Winterset Church, from the Linn, were received into this body, with an aggregate membership of 207. This adds an appreciable ele-

ment of strength that must greatly encourage the members of the Association. There are now 11 churches with, 829 members, of whom 38 have been baptized within the year. The pastors of the three added churches are, Rev. C. F. Hahn, Independence, Rev. F. Bower, Jessup and Rev. John Couch, Winthrop. Rev. L. M. Whiting has closed at Manchester, seven years of devoted and self-sacrificing toil in this Association, that will not be easily replaced. Rev. W. E. Walker is his successor. Brother Wm. Aitchison has again been called to the pastorate at Cascade. Pastor Thomas, at Dubuque, reports encouragement. They are grappling manfully with almost insurmountable difficulties.

Independence entertains her newly adopted sister churches in Association this year. Rev. Wm. Aitchison preached the annual sermon, and was again called 1883. to preside. Rev. C. E. Higgins, the new pastor at Independence, is clerk. The Dubuque Baptist Association, after a long and heroic struggle to hold the fort, and to lay permanent foundations, seems now to see the day of prosperity set over against the day of adversity. Over 100 additions are reported, 64 of them by baptism. The financial record is far in advance; \$12,078.26 are reported for all purposes. Cascade are building a new meeting house, and have expended over \$4,000.00. They are also building the spiritual house; 18 have been added by baptism. Dubuque reports 39 by baptism. Epworth and Maquoketa are without pastors. Brother Hall having ceased his labors at Epworth the 1st of July, and Brother Crandall having closed a four years' useful pastorate at Maquoketa. Brother Hahn has given place to C. E. Higgins, at Independence, and J. W. Allen has succeeded Brother Couch at Winthrop.

Met at Cascade. Sermon by J. W. Allen, J. B. Thomas,

Moderator and C. E. Higgins, clerk. Churches 11; pastors 8; baptisms 79; membership 890. The largest membership since the organization of the Turkey River Association, 25 years ago. The Churches all, or nearly all, seem to be in a healthy condition, and give promise of continued usefulness and prosperity. In 1885 the Association met for its Thirty-first Anniversary at Maquoketa. The annual sermon was preached by Rev. C. E. Higgins; Moderator and clerk the same as last year. Eleven Churches, 24 baptisms and 889 members. Rev. George Houghton has become pastor at Delaware Centre and Epworth. Rev. J. W. Hough, at Maquoketa, and Rev. J. Y. Aitchison, D. D., at Manchester.

In 1886—baptisms 74; members 910. Foreign missions \$288.39; state missions \$240.13; total local expenses \$8,090.16; denominational benevolence \$810.38; grand total for all purposes \$8,900.64. On July 4th the Dubuque Church celebrated their own independence from debt with the National Independence, by publicly burning the notes, mortgages, etc. which had constituted the evidences of indebtedness against them. Rev. R. J. Langridge has become pastor at Maquoketa. Rev. James Hill, of Cascade, who has been preaching at the Little Church at Worthington nearly or quite ever since its organization in 1861, has baptized five there this year, and they report ten members. This is a remarkable instance of fidelity and vitality.

Rev. J. W. Beatty is pastor at Cascade, O. W. Catlin at Jessup, Wm. Swinden at Manchester, succeeding Rev. J. Y. Aitchison, D. D., who resigned on account of poor health. Rev. C. E. Higgins resigned at Independence to accept the appointment of General Missionary. At this writing, Rev. D. N. Mason is supplying the pulpit with

great acceptance and hope of his returning to the work to which he is so well adapted in the pulpit. He has been for a few years engaged in teaching, for which work he has also special adaptation.

There is perhaps, no part of Iowa that has required greater fortitude and courageous faith to maintain the cause of the Master during the whole 30 years of its history, than that occupied by the Dubuque Association, and in none have these qualities been more fully evinced. The largest number of churches reported any one year has been 25, and the smallest number 8. There were 25 churches in 1860, before the organization of the Turkey River Association, and in 1878 and 1879 only 8, which number has been increased to 11. The number of members since 1860 has ranged from 550, in 1864, to 910, in 1886. Only twice has the membership reached 1,000, and that in 1859 and 1860, and only two years the number of baptisms has reached 100, and that was in 1858 and 1859.





CHAPTER XXV.

THE GREAT CENTRAL VALLEY OF NORTHERN IOWA.

1855 — THE CEDAR VALLEY ASSOCIATION.

ORGANIZED IN 1856—1856 TO 1886.



N 1855 a Church was organized at Waterloo, Iowa, and is reported among the unassociated Churches that year, with twenty members, also one at Toledo, Tama county, with fifteen members. These seem to have formed the basis for the organization in 1856 of the Cedar Valley Association.

This Association was constituted with six Churches, as follows: 1st Waterloo, organized in 1855, J. C. Miller, pastor, baptized 74, members 112; St. Charles, organized 1856, G. F. Brayton, pastor, 24 members; Toledo, organized 1855, G. G. Edwards, pastor baptized 18, members 58; Waverly, organized 1856, D. Terry, pastor, members 17; 2d Waterloo, J. C. Miller, pastor, members 17, and Vinton, Rev. A. Chapin, pastor, one baptism and 22 members. Six Churches, 5 pastors, 93 baptisms and 250 members. There is here the anomaly of two Churches in the same place with a membership of only 129, neither of them two years old, and the same person named as pastor of

both. Second Waterloo Church is not heard of again after another year. Rev. G. F. Brayton, Freeman, Floyd county, is corresponding secretary of the Association. The First Anniversary was held in 1857, at Waterloo, A. D. Bush, secretary. Three new Churches are added, all organized the present year, viz: Horton, D. Terry, pastor, 11 members; New Hartford, J. R. Dean, pastor, 22 members and two baptisms; Riceville, G. F. Brayton, pastor, 10 members. A. G. Eberhart appears as pastor at Waterloo, with 102 members and A. D. Bush at Waverly. The young Association starts off in the great Cedar Valley with a cluster of names in its ministry that are destined to be historic in Iowa Baptist annals. It is hard to realize that less than thirty years ago there were to be found here only these small beginnings.

The Second Anniversary was held at Waverly. A. D. Bush is still secretary. Already the cords are rapidly lengthening. The year has been one of great 1858. prosperity. Seven new Churches are added, six of them organized within the year. These are Cedar Falls, Chickasaw, Clarksville, Independence, Janesville, Rockford and Rock Grove. U. R. Walton is reported pastor at Cedar Falls, D. B. Mead at Rock Grove, and J. H. Parmelee at St. Charles City. Other pastors are Terry, Chapin, Eberhart and A. D. Bush. Brother Eberhart has baptized 23 at Waterloo, and Brother Bush 16 at Waverly. Churches 13; pastors 7; members 494; baptisms 78. The Churches in the Association are scattered over Benton, Buchanan, Black Hawk, Butler, Bremer, Chickasaw, Floyd and Mitchell counties, the very heart of northern Iowa. Three meeting houses have been completed during the year. The Toledo Church withdraws to unite in the organization of the Iowa Valley Association just organized this year. .

Meets at Independence September 23. Rev. U. R. Walter is Secretary. New Churches have been organized at 1859. Floyd, Providence, and Fairbank. These unite with the Association, making, with the Polk Church, also enrolled for the first time, 16 Churches, with 9 pastors, who have baptized 50 persons, total membership 517. Rev. H. H. Burrington has succeeded Rev. A. D. Bush at Waverly. Rev. John Fulton has begun pastoral work at Independence. Rev. E. G. O. Groat is preaching at Chickasaw and Providence, and Rev. P. Colgrove at Fairbank. The Vinton Church is transferred to Linn Association. Brother Eberhart has baptized 26 at Waterloo and now reports 140 members. In 1860 the Association met at Charles City. Rev. H. H. Burrington is Secretary. New Churches are admitted from Fredericksburg, Rev. E. G. O. Groat, pastor; Frederica, Rev. J. F. Rairden, pastor; Lester, same pastor, and Osage and Mitchell, A. J. Colby, pastor. Rev. Alva Bush is preaching at Fairbank. The first mentioned in connection with this Association of a name than which none, in its subsequent history, is suggestive of more sacred memories. Rev. A. D. Bush is now located at St. Charles. New Hartford, Rockford, Waterloo and Cedar Falls are pastorless. Churches 19; pastors 10; baptisms within the year 82, and a total membership of 593. Rev. A. G. Eberhart has removed to Cedar Rapids.

The annual meeting is at Cedar Falls. Brother Burrington continues as clerk. Rev. C. E. Bailey is pastor at 1861. Cedar Falls, and Brother S. Sherman at Eden, a new Church with 12 members. The largest number of baptisms is by Rev. A. D. Bush at St. Charles, 6. It is a year of spiritual dearth. The Frederica Church received last year does not appear, while the Eden just received takes its place, making the number the same. The name of the Lester Church is changed to Lester and

Barcley. While it is not the purpose of these Sketches to perpetuate the names of unworthy men who have dis-honored the ministerial office, yet the truth of history, and the lesson it conveys, warrant the following reminiscense of this period. In 1861 the name of C. E. Bailey appears as pastor of the Baptist Church at Cedar Falls, and they report 64 members. The next year his name appears in the list of ministers as living at Cedar Falls, but "without charge." A. G. Eberhart has succeeded him and they report 37. Bailey's name is no longer found. As we write this sketch in 1886 the same man has just visited the village where we write as one of the principle participants in a Horse Trotting and Racing Association, where gambling is the principle business. "He went to his own company."

The Seventh annual meeting took place at Waterloo. V. W. Baker, Charles City, clerk. Rev. A. G. Eberhart has returned and become pastor at Cedar Falls; 1862. Z. A. Bryant at Chickasaw. Rev. E. G. O. Groat has removed from Fredericksburgh to New Hartford. Rev. C. Billings Smith is pastor at Waterloo, and Rev. H. I. Parker at Osage and Mitchell. The Churches in this large field are very weak. Only three in the Association report more than 50 members. These are Rock Grove 55; Waterloo 105 and Waverly 60. Waterloo reports the smallest number this year, since the organization of the Association. The Clarkesville Church is no longer found. Rev. J. R. Dean, the last pastor, died August 19, 1860, of hemorrhage of the lungs. He had removed, with his family, to Pike's Peak, hoping to regain his health, but God ordered it otherwise. Brother Dean was a graduate of Kalamazoo Theological Seminary. He came to Iowa in 1857 and was ordained pastor of the New Hartford Church at the meeting of the Association at Waterloo, September, 1857.

Another pastor of the Association, Brother Colgrove, of Fairbank, Fayette county, died August 1, 1869. [See obituary notes.]

Met at Waverly. Clerk same as last year. In a report to the Convention in October of this year, Rev. Wm. Wood says this meeting was "characterized by 1863. harmony and a commendable devotional spirit. Every Church in the Association was represented, and two new ones added. The letters indicated increased prosperity." Brother Wood makes his first appearance in this field this year, and labors as a missionary of the Convention in the northern part of this Association. The new Churches organized are Jacksonville, H. Green, pastor, and Grove Hill, J. F. Rairden, pastor. Other new pastors are J. C. H. Miller, at Chickasaw, and Brother Gibbs, at New Hartford. Brother Eberhart has baptized 26 at Cedar Falls, J. Fulton 11 at Independence, and S. Sherman 11 at Fredericksburgh.

Met with the Church at Osage, Rev. Wm. L. Hunter, clerk, Waterloo. A Church has been organized at Hardin City, A. Orcott pastor. Shell Rock has also organized with 21 members, Rev. S. Sill pastor here and at Janesville. The name of the Polk Church is changed to Syracuse. Rev. H. I. Parker has removed from Osage and Mitchell, and W. Ross is pastor. Brother Parker's stay in Iowa was short, but as he labored just over the border in Minnesota for a number of years he was not lost sight of in Iowa, nor did he lose interest in Iowa affairs. A man of marked culture and ability, but not very firm health, he spent his later life in California and died there only a year or two ago. Rev. A. Marsh has begun a long and useful service at Riceville. Another name prominent in later years is that of Rev. T. H. Judson, pastor at

West Fork. The column of Benevolent Contributions this year amounts to \$515.43. Rev. Wm. L. Hunter is pastor at Waterloo.

The Annual meeting is at Charles City, J. C. Whitney clerk. Four new Churches are received in 1865, Mission Ridge, Wayne, Hampton, and Chapin. The 1865. reports bear marks of increased prosperity and spiritual power. Brother Hunter reports 19 baptized, and 34 additions in all at Waterloo, and Brother Judson 18 baptisms, and 26 additions at West Fork. Rev. J. C. H. Miller has baptized 20 at Riceville, Rev. J. Fulton 20 at Independence. Churches, 29, pastors 16, baptisms 110, total membership 1,063, for the first time above 1,000. Rev. J. M. Wedgewood appears as pastor at Eden Church, R. L. Jones at Floyd, Rev. T. F. Thickstun at Waverly. The Iowa Baptist State Convention is taking hold in this large field, and helping forward the growth of this Association. Besides Rev. Wm. Wood, Associational Missionary this year, Rev. T. H. Judson was under appointment at Hampton, Chapin, etc., and Rev. Rev. S. Sherman at Tripoli. In 1864 Revs. J. C. H. Miller, S. Sherman, and Wm. Wood were under appointment in this Association. One effect of this close relation to the Missionary Societies will always be to stimulate the benevolence of the Churches, and that is to stimulate and keep in tone the active Christian spirit.

The eleventh Anniversary—so called, though it is only the tenth Anniversary—of the Association occurred with the Church at Waterloo, convening September 21, 1866. at 10 a. m., Rev. John Fulton of Independence Moderator, J. Cheston Whitney of Hampton clerk. Brother S. Sill of Shell Rock preached the introductory sermon from Proverbs XI:30. The Church at Jessup was received into the Association. The year has been one of unusual

prosperity. There have been received into the Churches by baptism 150, and by letter 194, and the present membership is 1291, a net increase for the year of 222. At Waterloo Rev. W. L. Hunter has baptized 41, at Waverly Rev. T. F. Thickstun 23, Hardin City, Cedar Falls and New Hartford follow with 20, 18, and 11 respectively. Rev. John Fulton retires from a six or seven years' pastorate at Independence, and is preaching at Jessup and other points. Rev. W. C. Learned is the young pastor at Independence. Rev. C. T. Tucker has entered the work as pastor at Charles City, Rev. A. W. Hilton at Grove Hill, Rev. C. D. Farnsworth at Syracuse. Rev. A. Bush is preaching at Osage and Mitchell in connection with his work in the Cedar Valley Seminary. This Anniversary at Waterloo was a very inspiring occasion, partaking of the aggressive zeal and quickened activity that so generally marked these years of the sixties in Iowa and the west. Rev. G. J. Johnson was present and preached and took a collection for the Publication Society, amounting in cash and pledges to \$100. A resolution was passed heartily approving "the Prohibitory Liquor Law of the state, and that we as heartily condemn the inefficiency of those judicial officers who, for political or personal considerations neglect to enforce it." The Obituary Committee make sad mention of the loss by death of the wife of our beloved brother, Rev. John Fulton of Independence, and of the serious and lingering sickness of Rev. Hazzard Green of Jacksonville, Chickasaw county, who subsequently died January 6, 1867. The harvest of the stern reaper in Iowa during this year was one of very choice sheaves, of which notice will appear in the proper place.

The Association met at Janesville. W. L. Hunter, clerk, Waterloo. The Church at Mason City was organized in 1866. There are also Churches reported at Nashua,

North Washington and at Applington. Some of these, at least, are destined to be of short duration. 1867. G. W. Goodrich is reported pastor at Eden Church, and D. P. Maryatt, this year and last, at New Hartford. This Association, now eleven years old, is the largest, as to number of churches and pastors, in the State. There are now, churches 33; pastors 20; baptized within the year 151; received from all sources 356, and a total membership of 1,526. Rev. L. N. Call has become pastor at Hampton and Chapin.

The anniversary in 1868 was at New Hartford. W. L. Hunter, clerk, Waterloo. Rev. A. G. Eberhart has closed a six years pastorate at Cedar Falls, and is succeeded by Rev. D. N. Mason. Rev. W. C. Learned made but a brief stay in our Iowa ministry, though long enough to be much esteemed, and after an interval is succeeded at Independence by Rev. A. D. Bush, who returns to Iowa after several years absence in the east. Rev. A. Carpenter is preaching at Hardin City and Rev. C. Spragg at Jessup. Brother John Fulton has transferred his labors, for a time, to the State of Illinois. One hundred and seventy-nine baptisms were reported, and a total membership of 1,699. Of the 35 Churches in this large field, including a number of central and growing towns, there are only two Churches of over 100 members. Waterloo has 252 and Waverly 135. Rev. T. F. Thickstun, who began his ministry in Waverly in 1865, has resigned to take up the important work awaiting him at Council Bluffs.

Osage is the place of meeting. Moderator, Rev. J. Hall, D. D., clerk, Rev. W. L. Hunter, Independence. 1869. Brother Hunter after baptizing 44, at Waterloo in 1868, closed a four or five years' pastorate there, and is pastor at Independence. He is succeeded

at Waterloo by Rev. Wm. Tilley. Rev. D. N. Mason has resigned at Cedar Falls, and they are without a pastor though they report 30 baptisms this year. How sad it is that just after a revival of religion, and oftentimes when there has been a large in-gathering, needing the greatest care, then the minister has to leave, and the lambs are left to the wolves! Is it the fault of the minister? or of the Church? Or of both? Is it not true that while in modern times we magnify the first part of the Great Commission, "Go, and make Disciples," we have too much overlooked the second part, "teaching them to observe all things, whatsoever I have commanded you"? Rev. Thomas Ure is now preaching at Mitchell, P. S. Crandall at Mason City, and A. T. Cole at Waverly. The Winthrop Church comes into the Association, Rev. Myron Root, pastor. Churches 36; pastors 21; baptized 121; present membership 1,851. The largest now, as to Churches and members in the State. The contributions for the Convention, in 1869, were \$608.50, the largest of any Association except the Linn, which was \$670.58. The previous year the amount raised in the Cedar Valley was \$932.05, of which, however, \$542.35 was raised by, and paid to Rev. Wm. Wood, Associational Missionary.

The Association convened at Waverly September 23, W. L. Hunter, Independence, clerk. Among new pastors we notice D. S. Starr at Cedar Falls, C. T. Roe, 1870. Charles City, W. M. Simons, Jessup, A. Plumley, Rockford, G. M. Adams Shell Rock, and E. K. Cressey Waterloo. Zion Church, southwest of Waterloo, has just been formed, L. H. Thompson pastor, where 17 have been baptized. 136 baptisms reported and 1880 members. The value of Church property is placed at \$75,000. In 1871 met at Charles City, E. K. Cressey of Charles City clerk. The number of Churches has fallen off to 30, pastors 18,

baptized 149. Received from all sources 349, total membership 1879. Rev. E. K. Cressey has removed from Waterloo to Charles City, and the veteran Rev. A. G. Eberhart is again preaching at Waterloo. Rev. H. C. Henry is preaching at a new Church called Geneseo, organized the past year. Rev. M. E. Arkills has been several years pastor at Fredericksburg, Rev. L. Ellingwood a year or two at Otter Creek, and Rev. E. P. Barker at Parkersburg. Rev. S. C. Sale is pastor at Mason City. J. S. Cox at New Hartford, and Rev. J. N. Lukins at Riceville.

The Association met at Mason City. Rev. L. N. Call, of Hampton, clerk. Rev. W. H. Stifler is pastor at Cedar Falls. Charles City has Rev. W. W. Whitcomb 1872. as pastor, and reports 50 baptisms. Rev. T. H. Judson, at Rock Grove, reports 34. Rev. G. W. Preston is pastor at Independence, Rev. F. A. Marsh at Waverly and J. Hall, D. D., at Shell Rock. Rev. S. Sill is preaching at Plainfield. There are now 31 Churches reporting, 20 pastors, 151 baptisms reported, and a total membership of 2,050. The only Association reporting over 1,800. In 1873 Shell Rock is the place of meeting. Rev. L. N. Call, of Hampton, clerk. Rev. C. T. Tucker, after an absence from the Association and the State, returns and is pastor at Mason City. Rev. E. L. Benedict is pastor at Mitchell, N. H. Daily at Plainfield, J. A. Abbott at Rock Grove and Rev. A. A. Russell at Waterloo. Churches 30; pastors 18; baptized 59; total membership 1,969. The Association occupies the great central district of Northern Iowa, comprising the counties of Black Hawk, Bremer, Butler, Floyd, Chickasaw, Mitchell, Cerro Gordo and Franklin, and at times, parts of other counties.

The anniversary takes place at Jessup. Rev. W. H. Stifler, clerk, Cedar Falls. Rev. Wm. M. Simons has

removed from Jessup to Fredericksburgh. Rev. F. A. Marsh has succeeded Brother Hunter at Independence.

Rev. H. D. Weaver is at New Hartford. Rev. R. 1874. Garton begins his long and successful pastorate at Waterloo. Rev. T. F. Thickstun has returned to his old field at Waverly. Brother Stifler has baptized 68 at Cedar Falls, and Waterloo reports 55 baptisms. It is a year of progress in the Association, and of labor well repaid. Baptisms 266; members 2,070.

In 1875 the Association met at Cedar Falls. W. H. Stifler, clerk. At Shell Rock Rev. B. H. Brasted has baptized 32, and at Waverly Rev. Robert Leslie, pastor, 28. Rev. W. L. Hunter is preaching at Charles City, F. H. Hannah at Clear Lake, G. W. Prescott at Nora Springs and Rock Grove, A. J. Amerman at Plainfield and C. T. Emerson at Riceville and Wayne. The aggregate amount paid for Church expenses is put down at \$15,319.70, and the benevolent contributions at \$2,125.15. Rev. L. N. Call has closed a pastorate of eight years at Hampton and become Financial Agent of the Cedar Valley Seminary, at Osage. The Church at Hampton is doing without a pastor and making an effort to pay off their debt of \$3,200 by July, 1876. An obituary report tells of the death of Rev. Shadrach Sherman, who died at Riceville, Iowa, January 7, 1875. The Church at Nora Springs was organized last February, recognized in July and admitted to the Association at this session. Rev. Alva Bush was Moderator. Rev. Wm. Whitney, of Osage, preached the introductory sermon. Rev. Robert Leslie has succeeded Pastor Thickstun at Waverly.

The Twentieth Anniversary was held with the Church at Fredericksburgh, September 8. Rev. Richard Garton preached the introductory sermon and was elected Mod-

erator, and Rev. Robert Leslie, of Waverly, clerk. Upon the report of the proper committee the names of the Chap-
1876. in, Geneseo and Otter Creek Churches were strick-
en from the Minutes. Rev. W. H. Stifler has closed a four years' pastoral term at Cedar Falls, and has removed to Cedar Rapids, in the Linn Association. Appreciative mention is made of the missionary work of Rev. E. L. Benedict among the feeble Churches in the western part of the Association. Rev. S. H. Mitchell became pastor at Shell Rock in February last. Much interest is felt in the affairs of the Cedar Valley Seminary, and in the efforts being made to increase its finances. A good revival spirit has pervaded many of the Churches. There are now in the body 30 Churches, 19 pastors, 167 have been received by baptism, 125 by letter, and the present membership is 2,068. Brother Garton has baptized 60 at Waterloo and they have now 275 members.

Charles City is the place of the anniversary. Rev. R. Leslie, clerk. Another year of glorious reaping. Bap-
1877. tisms 218; total membership 2,267. More than ever before, and more, by 500, than any other Association in Iowa. Rev. L. T. Bush is pastor at Cedar Falls, where his admirable spirit is very helpful in a time of need. The Church have suffered greatly during the last year by the abuse of an unworthy minister. Rev. James Patterson is pastor at Independence. Rev. Wm. M. Simons has returned from Fredericksburgh to Jessup. Rev. C. H. Mitchelmore has succeeded, at Shell Rock, the one Mitchell, who has removed and become pastor at Grundy Center, in the Iowa Valley Association.

In 1878 the Association met at Clear Lake. Rev. Robert Leslie, of Waverly, clerk. Baptized 150; present membership 2,422. Rev. A. Myers is pastor at Charles City, H.

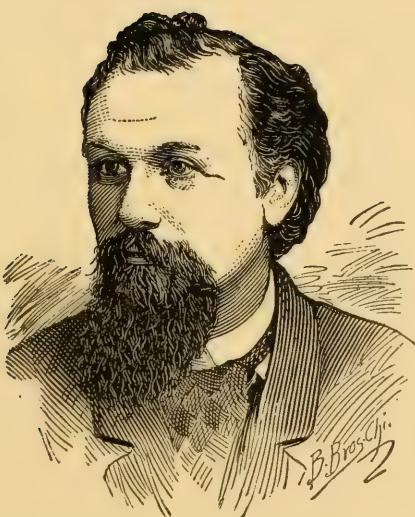
C. Nash, at Clear Lake, W. L. Hunter at Floyd, J. A. Abbott, at Fredericksburgh, Rev. Wm. Wilder has become pastor at Hampton, L. D. Lamkin at Nora Springs, A. B. Coates at Mitchell, N. F. Hoyt at Northwood, Thomas Ure at Riceville and Wayne and A. E. Spring at Plainfield.

Met at Hampton. J. C. Whitney, of Hampton, is clerk. Cedar Falls is again without a pastor. Rev. C. T. Tucker has returned to Charles City. Rev. G. Sutherland is at Independence. Rev. A. E. Simons has taken up the work at Parkersburg, where a house is to be built for the Lord. Rev. D. B. Mead is preaching at Rock Grove this year and last. A Church has been organized at Rudd where twenty have been baptized and there are 41 members, with M. E. Arkills as pastor. Rev. B. H. Brasted has served the Shell Rock Church for two years. Rev. Robert Leslie has closed a four years' pastorate at Waverly, and Rev. T. J. Keith has succeeded him. There are now in the Association, 34 Churches, 20 pastors, 143 baptisms reported and a total membership of 2,524. The largest by over 700 in the State, and the greatest number of Churches by ten. Of the 20 Churches having pastors, seven have begun their work in 1879, six began in 1878 and are on their second year, while Rev. J. A. Abbott, of Fredericksburgh, Wm. Wilder, of Hampton, Wm. M. Simons, of Jessup, and Thomas Ure, of Riceville, settled in 1877 and are now on their third year, and Rev. Richard Garton, of Waterloo, is on his fourth.

The anniversary this year is at Independence. J. C. Whitney still serving as clerk. Rev. O. T. Conger has become pastor at Osage, A. R. Button at Cold Water, a new organization, Rev. M. H. Perry at 1880. Fredericksburgh, succeeding J. A. Abbott who is now

preaching at Plainfield, and Thomas Ure is preaching at Wayne. Rev. A. R. Button is preaching also at Rockwell and Sheffield Churches. Waterloo entertained the Association in 1881. J. C. Whitney, clerk. Of 20 Churches having pastors, eleven date their settlement the present year. We are introduced to quite an array of new names, S. M. Davis at Bethel Church, Henry Williams at Cedar Falls, H. B. Waterman at Clear Lake, J. G. Johnson at Fredericksburgh, F. Bower at Jessup, W. H. H. Avery at Mason City, J. W. Daniels at Northwood, E. H. Page at Osage, L. W. Atkins at Rock Grove, and J. J. McIntyre at Shell Rock. Hampton, Waverly and Independence, with ten other churches, are without pastors. Rev. Wm. Wilder, in infirm health, has removed to Minneapolis, Minnesota, there to tarry for a few years and to obtain his honorable discharge and go to his well-earned rest. Rev. T. J. Keith has resigned at Waverly to take charge of the East Side Baptist Church, Des Moines. The only form of activity that seems to have characterized this year among the churches, is activity among the ministers and their families moving from field to field. They at least are not likely to become sluggish for want of exercise. It is noticeable, however, that the spiritual dearth is general. Only 638 baptisms are reported in all the State, against 1,075 the year before. The first year that less than a thousand have been reported since 1863, when the war was distracting the country. It will be a relief to note, as we shall, that the low water mark has been reached, and that the Lord has not forgotten to be gracious to his Zion.

The Association met at Osage. A. R. Button, of Osage, clerk. A general weeding has taken place and the names of 10 churches are missed from the list. 1882. churches 23; pastors 18; received by baptisms 106; by letter 59; present membership 2,059. Of the



RICHARD GARTON, D. D.

Churches having pastors, ten date their settlement within the year. We note Rev. C. Holroyd at Charles City, J. F. Bryant at Sheffield and Cold Water, James Mitchell at Fredericksburgh, L. B. Plummer at Hampton, W. C. Pratt at New Hartford, F. W. Gardner preaching at Plainfield, G. G. Dougherty at Rock Grove, and G. W. Burnham, of Leroy, Minnesota, at Wayne Church. Rev. W. M. Simons has removed from New Hartford, to which place he had removed from Jessup, in 1880, to Waverly. Rev. C. T. Tucker has removed from Charles City, closing a three years' second pastorate with that Church, to Clarinda in the South-western Association, taking up there a very important and arduous work for which he seems to be the one man especially fitted. In 1883 Mason City is to entertain the Association. Rev. A. R. Button, of Osage, clerk. Brother Button has been for a couple of years engaged in a most important and successful work as Financial Secretary of the Cedar Valley Seminary, for which he resigned his work at Sheffield and Cold Water, some two years ago. Rev. I. W. Edson is pastor at Charles City, Rev. A. C. Nichols at Plainfield. Rev. Henry Williams has closed a three years' pastorate at Cedar Falls and is preaching at Rock Grove, P. O. Nora Springs.

The Association met at Waverly. Rev. A. R. Button still serves as clerk. Churches 26; pastors 17; received by baptism 57; by letter 68; present membership 1884. ship 2,041. The ratio of baptisms in this, still the largest of the Associations, to those in the State—57 to 1,538, seems to indicate an almost phenomenal barrenness in this part of Iowa. We notice, however, that only three Associations in the State report above 100 baptisms this year; Keokuk 126; Southwestern 142, and Central 292. These bring up the aggregate to the figures stated. There is no general revival. Of the pastors in

this Association this year, the following are introduced for the first time: Rev. J. C. Shipp, Charles City; Rev. Robert Smith, Fredericksburgh; Rev. B. G. Boardman, Hampton; Rev. A. J. Colwell, Mason City, and Rev. A. M. Duboc, Osage. Rev. J. B. Edmonson has removed from Parkersburg to Shell Rock. Rev. A. M. Duboc begins a work at Osage, that is to culminate in a new and commodious Church Edifice soon.

The place of meeting is Charles City. Rev. H. H. Bur-rington, of Waverly, is clerk. Brother Burrinton returns thus to the position which he honored in 1860 1885. and 1861, 25 years ago. The brethren honor themselves by thus honoring him. Churches 25; pastors 16; baptized 202; total membership 2,052. The number of baptisms is the largest of any Association in the State. Only three others reach 100 or over. Davenport 138, South-western 142 and Upper Des Moines 100. Mason City reports the largest number of baptisms, 63; Waterloo 38. Rev. W. W. Onderdonk has been ordained pastor at Cedar Falls. Rev. A. Hunt is pastor at Cold Water and Sheffield Robert Smith at Fredericksburgh, J. P. Stephenson at Hampton, P. E. Moore at Waverly, Rev. E. Pierce, of the Wayne Church, and Rev. L. A. Hall at Mason City. Rev. W. L. Hunter is now preaching at New Hartford.

Being, as has been seen, much the largest Association in the State. Occupying one of its greatest and most prosperous valleys, with a large number of thriving towns and cities. Having always a full share of the ablest ministers in the State and early made the field of the missionary activity and beneficence of our State and Home Mission Societies. The Cedar Valley Association may fairly be taken as a representative body in the respects named, and its history may be studied with profit in the light of the bearing of

the past upon the future. A brief comparison of the past ten years, with the decade just preceding, presents some figures that may safely be left without comment by the historian. The contributions of the Churches and members of this Association from 1876 to 1885 and inclusive, to the treasury of the Convention, were \$2,099.25, or an average of \$209.92 $\frac{1}{2}$ per year. From 1866 to 1875, the preceding decade, they were \$3,998.95, or an average of \$399.89 $\frac{1}{2}$ per year. Two things need to be taken into consideration in giving these statements their proper weight, 1st, that during the earlier half of the earlier decade, when the largest amounts were raised, a larger portion of it was for Associational Missionary work, conducted by Rev. Wm. Wood, who was a very successful collector; and, 2d, that during the last half of the later decade collections have been in the name of the Convention and Home Mission Society, whereas, during the earlier ten years whatever was collected for the Home Mission Society would be additional to the amount given above. During a part of this time not less than eight pastors or missionaries, in the field of this Association, were being aided by the Home Mission Society. It is reasonable to infer that contributions, to that Society, were considerable in addition to amounts reported for the Convention. From whatever cause, the benevolence of the Churches of this Association in the direction of contributions to State and Home Missions during the last decade, shows a remarkable falling off from the decade immediately preceding. A comparison of spiritual results for the same period gives the following results: The number of baptisms for the ten years, from 1866 to 1875, was 1,447, or an average of 144 and 7-10 per year. From 1876 to 1885 the whole number of baptisms was 1,250, or an average of 125 per year. But for the last half of the last decade they were only 480, or

an average of 96 per year. If the spirit of giving and the reaping of spiritual results sustain to each other, as is generally supposed, the relation of cause and effect in any measure we may begin to look for an *increase* of prosperity in this Association. During the last half of the last decade the contributions for the Convention were an average of \$323.70 per year, against an average for the whole decade of only \$209.92 $\frac{1}{2}$ per year.

The year 1886 presents a good measure of prosperity. One hundred and forty-seven have been baptized, 259 added from all sources, and there are now 2,172 members. Rev. Richard Garton, D. D., has closed his 12 years' pastorate at Waterloo and become leader of the forces at Cedar Rapids. Rev. D. Read, LL. D., has succeeded him without an interval at Waterloo.





CHAPTER XXVI.

THE BEDFORD ASSOCIATION—1856 TO 1865—A THRIFTY AND VIGOROUS BEGINNING IN SOUTHWESTERN IOWA—MULTIPLYING AND BEARING FRUIT—AN INSPIRING HISTORY.



OT least among the vigorous and aggressive Baptist Associations in Iowa from 1856 to 1865 is to be recorded the Bedford Association. In 1854 Rev. James M. Smith came from Indiana and settled at Bedford, Taylor county, Iowa. In 1855 there was reported an unassociated Church at Bedford, with J. M. Smith pastor, and 48 members.

In 1856 the Bedford Association was constituted with the following Churches and statistics: Bedford, J. M. Smith pastor, 57 members; Bethel, A. Vanderpool, 24; 1856. Bethesda, E. H. Pearce, 45; Hawleyville, J. M. Smith, 19; New Garden, A. Vanderpool, 44; Platte Branch, V. Night, 27; Decatur City, I. M. Seay, 18; Vernal, I. M. Seay, 97; Salem, V. Night, 10; making 9 Churches, 5 pastors, and 341 members. The New Garden, Bethel, Vernal, and Bethesda Churches were found a year earlier in the Eden Association. In 1856 there was an unassociated Church in Adams county and one at Red Oak Grove. Rev. J. W. Nye was pastor of both. Neither of these

appear in subsequent reports for several years, yet they doubtless mark the beginning of Baptist work in Adams and Montgomery counties, as early as 1856. Rev. I. M. Seay was the first clerk of the Bedford Association. The first Anniversary was held with the Vernal Church in 1857. This was in Clark county, ten miles southwest of Osceola. Rev. I. M. Seay was continued as secretary. Four new Churches were organized during the year, viz. Freedom, near Decatur City, with 10 members; Mt. Ayr, 13; West Union, (Postoffice Princeton, Mo.) 30; and Winterset, Madison county, 25. Rev. A. W. Russell was pastor at Winterset, D. Ivens at Bedford, Rev. Thomas Miller at Decatur City, and I. M. Seay at Vernal. Sixteen baptisms were reported, and 446 members in 13 Churches. The annual report of the Convention Board for 1857 mentions Brother Seay as its Missionary in the Bedford Association, and says, "The field which he occupies is a large and destitute region in the southwestern portion of the state * * * The Association was formed last year, and the Churches are nearly all of them of not more than two or three years' growth." Rev. A. W. Russell was also a missionary of the Convention at Winterset, his appointment dating from the first of June. Thus, although the Iowa Baptist State Convention had only been doing independent missionary work about two years, we see it thrusting its beneficent efforts forward into the most destitute fields and the remotest parts of the state.

In 1858 the Second Anniversary was held with the Bethesda Church, southwest of Winterset, in Madison county. It has been a year of almost unparalleled growth and successful revival work. Seven new Churches have been organized and 304 persons baptized. The new Churches are Camden, Clarinda, Hayden Grove, New Salem, Platte Valley, Mount Olive and Xenia.

Rev. J. M. Smith, at Bedford, reports 74 baptisms and 146 members. Sixteen of the 20 Churches report baptisms, 11 of them 10 or more. Brother Seay reports 64 at Vernal. He has labored again this year as Missionary and Financial Agent of the Convention, but owing to infirm health is compelled to rest from labor for a season, and the Association have requested the appointment of another brother to be named by them to fill the vacancy. Rev. A. W. Russell, in a note to the Convention, says, "Many of the Churches that have hitherto received aid from the Convention have become self-sustaining. Among these is the Winterset Church, who, in addition to sustaining their pastor, are building a commodious house of worship. They acknowledge their indebtedness to the Convention and hope soon to be able to repay many fold." The Winterset Church have since, many times, redeemed the pledge. Rev. J. Woodward is pastor of the 1st Leon Church, his post office, Canesville, Missouri. The next year we find the same name at Cedar Rapids, Iowa, and conclude therefore that it was Rev. Jonah Woodward who died, at an honored old age in Illinois a very few years ago. Revs. J. A. Todd and D. Ivens are pastors, the former at Camden, and the latter at Platte Branch and Platte Valley.

Bedford entertained the Association in 1859. Rev. I. M. Seay is still corresponding secretary. The Church at Winterset transfers its associational connection 1859. to the Western Iowa Association, just organized. The 1st Church, Adams county, and the West Nodaway Valley Church are received, making now 21 Churches, with 6 pastors, reporting 136 baptisms, 218 additions, and 910 members. Rev. E. W. Hall is pastor at Clarinda and Hayden Grove, P. Andrews at Mount Ayr, and J. Lambert at Platte Valley. Rev. J. M. Smith was appointed

missionary of the Convention at a salary of \$400, to be raised on the field. He reports, in connection with his labors, 52 persons baptized and 69 added by letter and experience, two new Churches organized and two ministers ordained. He has preached in ten counties in southwestern Iowa. Rev. Joshua Currier, a visitor to the Association, writes to the State Convention, in 1859: "The Christian activities of this Association the past year have been peculiarly successful. From a small beginning three years since, it has become a large and efficient body. A missionary was employed through the year, whose labors were abundantly blessed in the conversion of souls, their addition to the Churches, and in constituting new Churches." Remarkable liberality was shown in benevolent contributions, especially in pledges and contributions to sustain a missionary another year.

Met at Leon. Rev. E. W. Hall, of Bedford, was clerk. "The reports from the Churches exhibited the fact that 1860. the revivals of the previous year were not fictitious, and also that the Redeemer's Kingdom was still advancing in our midst." Eight Churches "were visited with special revivals and received tokens of Divine favor." Five new Churches were received at this session. One hundred and seventy-four baptisms were reported, 300 added from all sources, and the membership 1,116.

In 1861 the meeting was at the Camden Church, E. W. Hall, clerk. Twelve pastors now dispense the Word. Rev. Edward Otis, C. Bullock, P. Doty, S. Hollen, J. L. Cole, G. Elmore and J. Evans have not been named before. Rev. James M. Smith is still greatly blessed as missionary of the Association and Convention, though the cause is suffering from the unfavorable influences of the rebellion in the south.

Met in 1862 with the West Nodaway Valley Church, in Page county. New pastors are Revs. F. Edwards, J. T. Mercer, A. Stanley and S. White. There 1862. seems to have been but little revival, though the meeting was an occasion of "rich spiritual enjoyment."

In 1863 the Association met at Lewis, Cass county, where a Church was organized in 1860 and has now 51 members. James W. Brown, of Lewis, was clerk. In a report to the Convention, Rev. I. M. Seay says, "Many of the Churches are in a very low state and without pastors, yet we have occasion to thank God and take courage, for some have been blessed with precious revivals, in which souls have been converted and added to them through the instrumentality of our missionary." Rev. S. E. Baldwin and C. C. Baird are added to the list of pastors. There is a Church at Sidney with 42 members but no pastor. Of the 29 Churches in this Association only three are yet ten years old. Occupying a territory of not less than ten counties, and having had at one time over 1,000 members, Where can ten years of more inspiring history be found? The surviving pioneers of that period must look back upon it with feelings somewhat like those of the inspired Psalmist, when he sung "I will remember thee from the land of Jordan and the Hermonites, from the Hill Mizar."

The Bedford Association met in 1864 with the Bethesda Church. J. H. Miller was clerk. In October, 1863, the Southwestern Iowa Association had been formed 1864, which, in a year or two, will absorb into itself largely the vital energies of the body we are now sketching. The days of the Bedford Association, as an organization with that name, are fast being numbered, but it has made an undying record, and has much vitality yet to be merged in other organizations. There are yet, in 1864, 22

Churches and 770 members. Rev. S. E. Baldwin, missionary of the Convention in this Association, has baptized 52 persons, and reports that 107 have been added to the Churches in connection with his mission.

In 1865 the Bedford Association met with the Grand River Church, in Decatur county, where its name was changed to that of the East Grand River Association. As the Southwestern Association has already absorbed the Churches in five county seats, viz: Bedford, Clarinda, Lewis, Red Oak and Sidney, and as its history seems to be the logical continuation of that of the Bedford Association which formerly occupied the whole southwest part of the State, we drop here the history of this body and take up, in the next chapter, that of the Southwestern Association; reserving the East Grand River Association for a subsequent sketch.





CHAPTER XXVII.

SOUTHWESTERN IOWA BAPTIST ASSOCIATION—THE LOGICAL CONTINUANCE ON ITS TERRITORY OF THE BEDFORD ASSOCIATION—1863 TO 1886.

N Friday October 23, 1863, a council of delegates from several Churches convened with the Baptist Church at Sidney, Fremont county, Iowa, for the purpose of forming a new Association. An introductory sermon was preached by Elder R. Alexander of West Union Association, Missouri, from 1st John III:2. Rev. I. M. Seay was chosen Moderator and Rev. C. C. Baird clerk, *pro tem*. The same officers were continued in the permanent organization. Letters were presented from the Churches at Sidney, with 40 members; Nodaway, 56; Clarinda, 38; Lewis, 53; and Milford, 23. Also from Glenwood with 30 members, Big Grove 26 and Silver Creek 22. Glenwood and Silver Creek seem to be new organizations. The others are all from the Bedford Association. A Constitution and By-Laws were adopted, and thus was organized the Southwestern Iowa Baptist Association with 8 Churches, 4 pastors, and 288 members. The pastors were E. W. Hall, Big Grove, I. M. Seay, Clarinda, A. Martin, Glenwood, and C. C. Baird, Lewis.

The Association met for its first anniversary with the Church at Clarinda, Page county, in 1864 on Friday before the second Sabbath in September. The introductory sermon was preached by Elder I. M. Seay from Deut. I:30. Brother Seay was elected Moderator and James W. Brown clerk. The Bedford church with 79 members, Platte Branch 12, and Red Oak 12, presented letters and were received. There are now 11 churches, 85 baptisms reported, and 497 members. A Missionary Board was appointed and Rev. J. C. Otis elected Missionary of the Association. Though beginning missionary work in its own name and under direction of its own Board, there is hearty sympathy with other missionary organizations. Collections were taken at this first anniversary for the Foreign and Home Mission Societies, and for the State Convention. During the year 27 have been baptized at Lewis, 19 at Milford, and 32 at Sidney. Rev. C. C. Baird is pastor at Lewis and Milford, I. M. Seay at Sidney, Bedford and Clarinda, J. A. Martin at Silver Creek and J. Lambert at Platte Branch.

In 1865, the Association convened with the Milford Church, Montgomery county. Sermon by Rev J. C. Renfro. I. M. Seay Moderator, James W. Brown 1865. clerk. The Nishnabotana Church was received. The churches in this vicinity are suffering from their proximity to the late Rebellion, and the consequent distraction of the public mind, nevertheless there has been some revival, and 71 baptisms are reported. Rev. J. C. Otis, the Missionary of the Association, who is also commissioned by the State Convention, has been very successful. He has held eleven protracted meetings, baptized 60 persons, and received into the churches 53 by letter and experience. At the meeting in 1865 a "Board of Conference and Solicitors" was appointed for the "South Western Iowa Seminary."

The anniversary in 1866 was at Sidney. Introductory sermon by Rev. J. C. Otis from Luke XV:10. Officers the same as last year. The Tabor and Providence Churches were received, Tabor 14 members, Providence 6. The Missionary of the Association and Convention this year was Rev. I. M. Seay, who labored nine months and resigned on account of failing health. The annual report of the Convention Board says: "In no part of the State are there more earnest and noble missionary spirits than in that body. In co-operation with the Convention they did not only as we had expected, but went far beyond, and gave most liberal contributions into your treasury. You will be ready to help them when they shall ask again." In addition to \$350 paid to Brother Seay, \$130 were paid into the general treasury. Mention is made elsewhere of a missionary meeting at Glenwood during this year under review, in which, in a single collection \$74.20 were contributed. It was decided not to assume control of the "South Western Seminary," but Sidney was endorsed as a suitable place for such an institution. These resolutions reveal the deep interest felt in educational matters, though the institution never materialized.

The meeting in 1867 was at Bedford, sermon by Rev. R. R. Hanley, Moderator and clerk the same as the last two years. The Middle Valley Church was received. There are now 14 Churches, 11 ordained ministers, 81 baptisms reported, and 777 members. Rev. Wm. F. Arnold has been employed as Missionary Colporteur, by the Association in cooperation with the American Baptist Publication Society, and the work is reported as very satisfactory. In 1868 the annual meeting was at Glenwood. Rev. T. F. Thickstun preached the sermon, Rev. J. C. Otis Moderator, James W. Brown clerk. Four new Churches received. Council Bluffs, 19 members;

Harlan, 26; Buchanan, 26; and Bartlett, 14. The ordained ministers, most of them, probably pastors, are Revs. J. C. Otis, Glenwood; C. C. Baird, Bedford; Wm. F. Arnold and R. R. Hanley, Tabor; I. M. Seay and S. E. Baldwin, Sidney; B. S. F. Cake and Silas White, Clarinda; T. F. Thickstun, Council Bluffs; James Lambert and A. Blankenship, Harlan; P. Andrews, Quincy; M. F. Williams, Hamburg; James Morris, Lewis; John Evans, Bedford; and J. A. Martin and C. L. West, Glenwood. The beautiful edifice of the Glenwood Church was dedicated on the Sabbath during this Association, Rev. G. J. Johnson preaching the sermon. A committee of seven brethren were appointed to work together for the organization and establishment of a Baptist Church in Hamburg.

In 1879 the Association met at Sidney. Rev. C. C. Baird preached from Gallatians vi: 1. Rev. J. C. Otis, Moderator, C. M. Robins, of Harlan, clerk. 1869. The Atlantic church was received with 11 members, Hamburg 46, and Shiloh 14. Rev. James M. Smith, who, about 1864 had removed to Indiana, has returned and settled at Bedford. The Glenwood, Bedford and Sidney Churches now number over 100 each, Lewis 86 and Harlan 66. None others above 50. Council Bluffs has 46 members. Brother Thickstun and his family have begun a heroic effort to establish a Baptist Church in that city. Rev. J. W. Roe is preaching at Sidney.

The Seventh Anniversary was held at Lewis, in 1870. Rev. J. W. Roe preached the sermon. Moderator, Rev. J. M. Smith; clerk, L. Bentley, of Sidney. The Villisca, Sciola, and Tarkio Churches were received. A number of churches were struggling to build houses. Rev. J. W. Roe had labored six months as missionary, and had baptized 108 persons. At the middle of the year the Board

released him at the earnest request of the Sidney Church to become their pastor. A great advance has been made. The Bedford Church now numbers 204 and there are in the Association 22 churches, 10 pastors, 183 baptisms reported, and 1,166 members.

The next meeting was at Red Oak. Brother Currier, who was to preach the sermon, not being able his place was filled by Rev. T. F. Thickstun. J. C. Otis, 1871. Moderator, Rev. C. Brooks, Grant post office, clerk. The Shenandoah, Pleasant Grove, Lacy Grove and Civil Bend Churches were received. Another year of almost phenomenal growth. Baptized 226, added in all 447, and members 1,451. Pleasant Grove reports 48 baptisms; Sidney 66; Clarinda 20; Glenwood 16, and Civil Bend and Council Bluffs 15 each. Nineteen of the 26 Churches report baptisms. Rev. B. H. Brasted is preaching at Atlantic and Lewis, Rev. W. P. Pattison at Red Oak, and J. W. Roe at Villisca.

In 1872 the Association assembled at Villisca. Sermon by Rev. J. C. Otis from 2d. Corinthians X:45. Rev. W. P. Pattison Moderator, G. W. Gunnison of Shenandoah clerk. Memory, Page county, Riverton in Fremont, Newlon's Grove in Cass, and Malvern in Mills counties, were new churches received. Churches 30, pastors 9, baptisms 160, members 1590. Resolutions were adopted favoring a Baptist Academy for the Western Slope and encouraging Rev. A. Robbins in his effort to establish the *Baptist Beacon* for Iowa. In 1873 the Association met at Hamburg. Annual sermon by Rev. James M. Smith, who was made Moderator and Rev. G. W. Gunnison clerk. Rev. Arthur Stott is preaching at Atlantic. G. W. Robey at Hamburg, J. R. Shanafelt at Red Oak and Malvern, E. G. O. Groat at Harlan and Avoca, W. J. Gates at Liberty,

C. L. Butts at Fremont, L. H. Thompson at Percival, W. C. Cunningham at Pleasant Grove, E. Burch at Big Grove, D. C. Ellis at Carbon; and last year, W. A. Cain at Malvern, J. Lambert at Harlan, T. Muxlow at Riverton and Sidney, and R. R. Hanley at Milford. There were 193 baptisms reported and 1654 members. The Nodaway Church has disbanded. Rev. J. C. Otis of Glenwood is overworked, and is given a three months furlough. Rev. T. F. Thickstun of Council Bluffs resigns and becomes Secretary of the State Convention.

In 1874 the eleventh anniversary was held with the Bedford Church. Rev. G. W. Robey preached from John II:17, "The zeal for thy house consumes me." 1874. (Bible Union Version.) Rev. J. M. Smith Moderator, G. W. Robey clerk. The Atlantic, Big Grove, Harlan, and Newlon's Grove churches have united in forming the Prairie Association, and cease their connection with this body. A committee report in favor of "a new Association from the eastern part of the Southwestern, and the western part of the East Grand River Associations." There are yet in this Association 24 churches, 14 pastors, 209 baptisms are reported, and 1602 members. Rev. Wm. Tilley is pastor at Bedford, E. C. Cady at Glenwood, J. W. Roe at Malvern, Amos Pratt at Shenandoah, W. A. Dorward at Milford and Sciola, and D. C. Ellis at Carbon near Quincy. Rev. R. R. Hanley has been holding the fort at Tabor for several years. Rev. J. C. Otis is still living at Glenwood but very feeble. In 1875 the Association met with the Percival Church. Sermon by Rev. Amos Pratt, who was elected Moderator and W. S. Goodell of Emerson clerk. 206 baptisms were reported, and 1730 members. Rev. T. J. Arnold of Plattsmouth, Nebraska, has labored successfully a part of the year as Missionary of the Association.

The Thirteenth Anniversary was held in 1876 with the Clarinda church. Rev. D. C. Ellis preached the sermon, Rev. W. P. Pattison, Moderator, W. S. Goodell, 1876. clerk. To this occasion belonged the sad, and yet not unexpected duty of recording the death of the greatly beloved, Rev. J. C. Otis, of Glenwood. We copy in full the report of the Obituary Committee: "It is the painful duty of your committee to report an unusual number of deaths during the past year, many of whom were most faithful workers in our Zion. Prominent among those who have fallen asleep in Jesus, is our beloved brother, Rev. J. C. Otis. To speak that name is to use a household word in all western Iowa, that will ever stir the hearts of the thousands that knew him only to love him. With his name will ever be associated pleasant memories of happy meetings and sad partings. His was a life of unremitting toil in the Master's Kingdom, inspiring us all to noble deeds. His death was a triumph awarded only to those who fall with the armor on." As recommended a new Association—the East Nodaway—has been formed to the east of this. There are now in this body 23 churches, 7 pastors, 196 persons baptized during the year, and 1,653 members. Malvern has become the largest church, with 210 members, 45 baptized during the year.

In 1877 the Fourteenth Anniversary assembled at Emerson. Rev. J. H. Pratt, pastor. Sermon by Rev. L. E. Martin, of Hamburg, Rev. W. P. Pattison, 1877. Moderator, H. C. French, of Red Oak, clerk. The Essex, Fairview and Clarinda (Colored) Churches were received. Rev. J. W. Roe, of Malvern, died in October, 1876. He was chairman of the committee that made the excellent report of Rev. J. C. Otis, given above. So soon has he been called to follow. A full notice of him will be found in "Obituary Notes." The decease is also

mentioned of Sister Woodrow, of the Glenwood church. She and her sister, Mrs. J. V. Hinchman, are remembered as bearing almost alone, for years, the burden of keeping life in the Glenwood Church, when the present writer first knew them, and the Church; and right nobly did they stand by their colors till the victory came. The Council Bluffs Church, in 1875, united with the new Association called the Prairie Association, afterwards the "Council Bluffs." Rev. O. T. Conger has taken the place of the lamented Roe, as pastor at Malvern. Rev. S. C. Sale is at Glenwood. Rev. C. Tilbury is preaching at Clarinda and Amity and Rev. John Davies at Riverton.

The annual meeting in 1878 was at Riverton, sermon by Rev. S. C. Sale, W. P. Pattison Moderator, H. C. French clerk. Rev. H. B. Foskett has become pastor 1878. at Shenandoah and Essex, and A. V. Bloodgood at Red Oak. There are 25 churches, 11 pastors, 197 baptisms are reported, and 1687 members. In 1879, met at Glenwood. Introductory sermon by H. B. Foskett, text, 1st Thessalonians II:4. Rev. J. H. Pratt Moderator, H. C. French clerk. The Carbon church has united with the East Nodaway Association. Rev. T. F. Borchers has succeeded S. C. Sale at Glenwood, after an interval of nearly a year. Rev. J. B. Edmonson is preaching at Riverton, and Rev. John Barr at Villisca and Sciola. The wife of Rev. L. M. Newell, late pastor at Villisca, died during the year. Rev. George Weavers is preaching at Civil Bend and Lacy Grove. Four pastors are on their third year on their present fields, two on the second and eight on the first.

In 1880 the seventeenth anniversary was held with the church at Hamburg, Rev. J. H. Pratt preached the sermon. 1880. Text, 2d. Kings II:10, "Thou hast asked a hard thing." H. B. Foskett Moderator, H. C. French clerk. Rev. H. B. Foskett, Jr. has been preaching at Clar-

inda three months, but has returned to his studies at Morgan Park. Rev. F. W. Parsons has settled at Glenwood. Rev. T. F. Borchers was not able to continue there on account of ill health. Rev. F. Hill is pastor at Hamburg. Rev. O. T. Conger has resigned at Malvern and Rev. A. H. Rhodes is pastor there, and Rev. E. P. Savage at Red Oak, Brother Bloodgood having removed from there. Shenandoah have had to give up their place of worship, leaving them but one alternative, to build or disband. They resolved to build, and have a house nearly completed which will cost \$3,000.

Malvern entertained the Association in 1881. Rev. F. W. Parsons is preacher, F. Hill Moderator, H. C. French clerk. Rev. L. L. Cloyd is preaching at Clarinda, A. W. Webb at Coin, P. M. Best at Sidney and Lacy Grove, and F. N. Eldridge at Shenandoah. Rev. H. B. Foskett is supplying Riverton in connection with Essex. Rev. T. M. Coffey has been preaching at Silver City since 1880, and Rev. W. K. Miller at Villisca. The church at Coin is called Bethel in the digest of letters. It was organized Nov. 29, 1880, as a result of meetings held by Rev. J. W. Thompson, was recognized and pastor Webb ordained since, and admitted to the Association in 1881. The Ingraham Church organized in 1876 has been changed to Silver City. Rev. J. H. Pratt has resigned at Emerson, after a successful service of four years. He and his family are greatly missed.

In 1882 the Association met at Shenandoah. Rev. J. C. H. Reed has settled at Emerson, and preached the introductory sermon. H. B. Foskett, Moderator, 1882. J. S. Frazee, of Glenwood, clerk. Rev. C. T. Tucker has begun work at Clarinda, Rev. J. C. Foster is pastor of the Colored Church, where Rev. J. A. Baker

had been since 1878. Rev. H. B. Foskett, Jr., was ordained pastor at Red Oak, July 11, 1882. Rev. E. G. Trask is preaching at Silver City. Sidney report 36 baptized. Brother Best having resigned Rev. R. R. Hanley is kindly supplying. Nineteen have been baptized at Malvern, Rev. A. H. Rhodes still pastor, and 13 at Hamburg. Rev. F. Hill has resigned, and goes to Grand Junction.

In 1883 the Twentieth Anniversary was at Red Oak. Sermon by Rev. A. H. Rhodes, Rev. C. T. Tucker, Moderator, W. S. Goodell, clerk. The total membership is 1,335; a falling off from last year of 102. This is probably in part owing to a cutting off of dead branches. Rev. J. F. Leek is preaching at Bethel, Rev. D. F. Beebe at Hamburg, and O. T. Conger, D. D., at Shenandoah. Brother Conger returns to this field after an absence of three years.

The meeting in 1884 was at Emerson. Brother C. T. Tucker preached the sermon, F. W. Parsons Moderator, W. S. Goodell clerk. There are more evidences of revival than for several years; 142 have been baptized, and there is a net gain in membership of 130 with no new organizations. Shenandoah have baptized 25, Silver City 23, and Emerson and Malvern each 18. Rev. G. W. Robey is pastor at Malvern, A. H. Rhodes has removed to Sidney. The meeting in 1885 was at Silver City. Brother Robey preached the annual sermon. The 1st Baptist Church at Council Bluffs, and the Scandinavian Church of the same city, were received into the body. Also the Lone Willow Church of Fremont county. Owing to serious and seemingly insurmountable difficulties the old 1st Baptist Church in Council Bluffs disbanded, first transferring their fine property to the Home Mission Society, and the present organization was formed, received the property, and now reports 91 members. Rev. D. H. Coo-

ley, D. D., is pastor. Rev. H. A. Reichenback is pastor of the Scandinavian Church, and they have 57 members. They are building a commodious house of worship, and give evidence of a healthy life. The old missionary, I. M. Seay is pastor of the new Lone Willow Church with 11 members. Rev. J. L. Shoemaker is pastor at Shenandoah, and Gilman Parker at Emerson, beginning in the fall of 1884. Baptisms 142, members 1521, in 22 churches with 12 pastors.

In 1886 the Association met at Sidney. Another prosperous year; 234 baptisms reported, members 1798. This is a net gain for the year of 277. D. S. Dodd is pastor at Bethlehem, A. Jacobs at Greenfield, F. M. Wadley at Hamburg and Mount Olive, N. M. Allen at Pleasant Valley, I. W. Edson at Red Oak, and John Barr at Villisca. Others as before noted. Brother Rhodes has resigned at Sidney, and probably A. Jacobs at Greenfield. Elder Graham is pastor at Riverton. Of the 234 baptisms in 1886, Council Bluffs reports 27; Glenwood 55; Greenfield 39; Shenandoah 39; Percival 16; Pleasant Valley 14; Bethlehem 13; Sidney 9, and Emerson 8. This is a gratifying evidence of a general revival spirit. Probably no part of the State has shared more largely in the displays of saving grace.

The Southwestern Association is, at the time this history closes, a very healthy and vigorous body, well manned in its ministry and possessed of a spirited and aggressive membership. These same qualities have indeed marked its history through the 22 years of its existence, and were projected into its earliest life by the elements of the Bedford Association, which occupied the ground before it. Probably few Associations in the west have had a more prosperous career during the last quarter of a century. The Association has always given a hearty wel-

come to the representatives of our Denominational Societies and this welcome has attracted to its anniversaries to an unusual degree, talent and inspiration from abroad. Its records also show a home talent consecrated to these great enterprises, equaled by few similar bodies. Comment upon the facts just mentioned, in their connection with what was said of the growth and prosperity of the body, is unnecessary.





CHAPTER XXVIII

THE LINN ASSOCIATION—BEGINNING IN 1857—THE LOWER CEDAR VALLEY—LINN, BENTON, JONES AND OTHER COUNTIES—1857 TO 1886.



QUICKLY following the formation of the Cedar Valley and Bedford Associations comes the Linn. This Association was organized in 1857, at Marion, Rev. J. V. Dewitt was its first Moderator, Rev. R. King, clerk, A. Chapin, preacher, and N. B. Homan, writer of circular letter. The Association was made up of the following churches: Marion, J. V. Dewitt, pastor, 109 members; Linn Grove, N. B. Homan, 21; Simmons Creek, N. B. Homan, 21; Fairview, N. B. Homan, 43; Harrison, R. King, 9; Shellsburg, 49; Jordan's Grove, D. Rowley, 17; Quasqueton, J. Woods, 25, and Kingston (West Cedar Rapids), J. Woodward, 52. Nine churches, six pastors and 346 members. Rev. Richard King was laboring at the time as missionary of the Iowa Baptist State Convention. The annual report of the Board for 1857 says, "Brother King has labored several years on this field amid great difficulty and destitution, and with gratifying success. His field is one of great importance, situated in the heart of the Cedar Valley, and comprising in its borders some of the most fertile soil in the State." It "must soon

become densely populated, hence the importance of planting here, early, the seeds of the truth as it is in Jesus."

The First Anniversary was held in 1858, at Shellsburg, Rev. J. Woodward preached the sermon and was Moderator, J. Hays, clerk. The Bear Creek Church, 1858. Wyoming post office, Jones county, transferred its connection from the Dubuque Association. Four newly organized churches were received, viz: Anamosa, with 9 members; Center Point 12; Parker's Grove 27, and Palo 19. Rev. R. King was pastor of the last two and of Shellsburg, Rev. A. G. Firman is pastor at Quasqueton. Rev. Jonah Woodward reports 29 baptized at Kingston. Brother King 19 at Shellsburg and Rev. J. V. Dewitt 10 at Marion. Seventy-one have been baptized in all and the membership is 496. "One house of worship completed and two others in process of erection. Rev. D. Rowley was missionary of the convention on this field, at a salary of \$300 to be raised in the Association. He reports \$327.80 raised. Brother King was appointed to labor in Tama and Benton counties but before entering upon his labors the indications of Providence plainly pointed to his continuing with the churches he had served in this Association where his labors were greatly blessed. Rev. H. Holmes also labored under appointment of the Board at Bear Creek and other points. It is of historic interest to notice the convention rendering a helping hand in the Linn Association, where its appeals for aid have always, since, met with a ready and generous response.

In 1859 the annual meeting was held at Fairview, J. Hays Moderator, M. B. Allen clerk, D. Rowley preacher of the introductory sermon. The Church at 1859. Rogers' Grove, organized in 1858, was received. Only 5 pastors for the 15 churches. In 1860 met at Cedar

Rapids. N. B. Homan preached the sermon, Rev. A. A. Sawin Moderator, J. Crawford clerk. The Kingston Church has given place to a new organization at Cedar Rapids, the 1st Baptist Church of Cedar Rapids, Rev. A. G. Eberhart pastor, with 36 members. The Prairie Hill Church, Rev. James Kay pastor, was received, and the Vinton Church came in from the Cedar Valley Association, A. Chapin pastor. There are now 18 churches, 9 pastors, 27 baptisms reported, and 617 members. Rev. A. A. Sawin has become pastor at Marion, and Rev. J. B. Peat at Rogers' Grove, where he seems to have been ordained about this time. The Jordan's Grove Church entertained the Association in 1861, Rev. A. Chapin Moderator, C. C. Buell clerk. The annual sermon was preached by Brother King, and Rev. J. B. Peat wrote the circular letter.

In 1862 met at Vinton. Rev. J. B. Peat preached the sermon, N. F. Ravlin Moderator, A. A. Sawin clerk. Rev. N. F. Ravlin is pastor at Cedar Rapids and they report 116 members. Two new Churches have been organized, Clinton, N. B. Homan pastor, and Bell Prairie, a few miles west of Cedar Rapids. Jackson Township Church, organized in 1861, was received. Rev. J. Carrington is preaching at Fairview, and D. S. Starr at Jackson Township. Rev. J. C. Burkholder is preaching at Quasqueton. The meeting in 1863 was at Quasqueton, preacher Rev. James Kay, Moderator N. B. Homan, clerk N. F. Ravlin. Rev. J. Fulton of Cedar Valley Association is the preacher at Quasqueton and J. C. Burkholder now at Rogers' Grove. Cedar Rapids reports 25 baptisms, and Prairie Hill, where Rev. James Kay is serving, 16, while 58 are reported in all, and 760 members. In the annual report of the Convention Board for 1863 Brother Childs, the secretary, said, "The days in which our lot is cast are eventful. The nation is passing through a fearful strug-

gle, out of which, under the sovereign purposes of God, she is to rise to a higher plain of political and national life."

The Association in 1864 held its eighth anniversary at Rogers Grove. Rev. John Fulton preacher and Moderator, N. B. Homan clerk. "During the session peace 1864. and harmony prevailed, and the exercises were marked by humble, earnest devotion." The membership has been much reduced by the war and by removals. To the present writer, this meeting at Rogers Grove in 1864 is a cherished recollection. A few months before we had met, for the first time, at his own home in Strawberry Point, John E. Clough, who, with his accomplished wife, was seeking an appointment as missionary to the Foreign field. At the time of this session of the Linn Association the appointment had been made, and Brother Clough was at the meeting, preparing for and looking forward to their departure later in the fall. His presence gave an abiding interest to all that pertained to this session. As we look back to it now, the thought comes to us, "In that rather spare, unpretending, and in no way, except for his honest earnestness, especially striking young man, who would have seen the prophesy of the most renowned missionary of modern times!" Truly "It is the Lord's doing and marvelous in our eyes." Rev. N. F. Ravlin has been succeeded at Cedar Rapids by J. Y. Aitchison; Rev. G. B. Bills is preaching at Marion, and Rev. A. Bardin to three of the country churches. In 1865 the anniversary was at Marion. Rev. J. Y. Aitchison preached the introductory sermon and was chosen to preside. Rev. A. H. Harris, clerk. Brother Harris had taken charge of the Church at Vinton, but died November 26, of this same year, at only thirty-eight years of age. It is said of this meeting that "the Spirit of the Master was present. The letters did

not show any large increase of membership, but were characterized by unswerving fidelity to the truth."

In 1866 Parker's Grove entertained the assembled brethren. Rev. Amos Pratt was preacher and Moderator, and 1866. H. R. Wilber clerk. Brother Pratt is pastor at Marion, and Brother Wilber at Cedar Rapids, Rev. H. Samson at Mount Vernon, J. Z. Zimmerman at Jordan's Grove and Roger's Grove. Brother Fulton reports 27 baptized at Quasqueton, Homan 22 at Fairview, Pratt 21 at Marion. Also there were 8 at Cedar Rapids and 11 at Roger's Grove. There are now 18 churches, 8 pastors, 107 baptisms and 902 members. This is the first year that above 100 baptisms have been reported. Rev. Charles Perkins has labored as Missionary of the Convention about ten months. The amount reported from the Association is \$416.35. The anniversary in 1867 was at Fairview. Rev. John Fulton Moderator, Rev. H. R. Wilber preached the sermon and served as clerk. Revivals have increased, 128 have been baptized and 230 added in all ways. Rev. J. Sunderland has entered this field as pastor at Vinton. Rev. G. W. Gates has succeeded A. Pratt at Marion, and Rev. M. Hazen is preaching at Shellsburg and Parker's Grove. Brother King, after long and faithful service here has removed to the Burlington Association and is preaching at New London.

In 1868 the meeting was at Shellsburg, J. Sunderland preacher and Moderator, N. B. Homan, clerk. The growth of the Linn Association had for the first 8 or 1868. 10 years seemed relatively slow. Now it is quite marked, not so much for increase in the number of its churches, but in the development of existing resources. 165 baptisms are reported and there are 1,284 members, a gain of 213 over last year. The amount

reported for Convention work was \$741.44. Rev. D. H. Cooley has become pastor at Cedar Rapids, and reports 80 baptisms and 251 members. The wife of our beloved brother, H. R. Wilber, has been removed by death and he has returned with his stricken family to his friends in Massachusetts. We shall miss him sadly in our Iowa counsels. A brother of rare excellence was Rev. H. R. Wilber. He was the son of Deacon Wilber, of Boston. Rev. M. C. Kempsey is pastor at Anamosa and Rev. J. V. Dewitt is occupying, for a time again, his old place at Marion. The Mechanicsville, Monticello, Springville, Viola, and Missionary Union Churches were received.

Annual meeting in 1869 at Anamosa. Rev. D. H. Cooley preached the annual sermon and was Moderator, Milton Remley, Esq., clerk. In all the seven years' work of the writer as General Agent of the Convention, the culmination of interest and success in taking a collection was at Anamosa in 1869. • Rev. Dr. Cleghorn, then of Illinois, but since of Northwestern Iowa, preached the Sabbath morning sermon. In its general effect it is remembered as the best preparation for a benevolent appeal to the congregation that we ever witnessed, though the preacher had probably no thought of the kind in its delivery. The agent followed the sermon as had been arranged with a brief presentation of the cause. Rev. M. C. Kempsey was acting pastor of the Anamosa Church. As the enthusiasm in responses rose, Brother Kempsey went into the congregation and announced the names with their pledges. In some instances, in his enthusiasm, it was said he did not get the consent of the owner of the name. But the agent being informed of this took the necessary precaution that no attempt should be made to collect any pledge that was not voluntary, and no trouble was known by him to grow out of it. The pledges were mostly

in life memberships, to be paid in \$5.00 and \$10.00 installments, and we probably hazzard nothing in the opinion that more money was pledged and afterwards paid at that meeting than at any single district associational meeting in the history of Iowa Baptists for this one object. Linn's report of money paid to the convention in 1869 is \$670.58, and the church at Anamosa, of less than 100 members, is credited in this and the next three years (the time required to pay the installments on a life membership), with \$312. Rev. S. West was preaching at Jordan's Grove, J. B. Portlock at Center Point; E. S. Edwards at Mechanicsville; P. P. Shirley at Parker's Grove and Shellsburg, and F. Kidder at Quasqueton.

In 1870 Jordan's Grove entertained the brethren. Rev. N. B. Homan preached the sermon and presided, J. Sunderland clerk. Rev. Robert Leslie has settled at 1870. Anamosa, J. L. Coppoc is preaching at Center Point, J. S. Ward at Jackson Township, J. A. Abbott at Prairieburg, J. Cauch at Quasqueton, and J. W. Thompson at Shellsburg. Brother Cooley is still preaching at Cedar Rapids. He has baptized 48 this year, and 147 in three years on this field; 155 have been baptized this year in the Association, and the membership in 20 churches is 1407. The meeting in 1871 was at Cedar Rapids, P. P. Shirley Moderator, A. St. Clair Smith clerk. Rev. J. W. Thompson preached the annual sermon. Four new Churches were received, viz.: Urbana, Troy, Florence, and Winthrop. The last was organized in 1859 and comes from the Cedar Valley Association. Rev. G. W. Lewis is pastor at Mechanicsville, J. T. Long at Mt. Vernon, and A. V. Bloodgood at Florence. Rev. D. H. Cooley has resigned at Cedar Rapids, and Brother Sunderland has removed from Vinton to Sioux City after a four years' pastorate.

Vinton was the place of assembling in 1872. Rev. G.

W. Lewis preached the sermon, N. B. Homan Moderator, P. P. Shirley clerk. Brother Shirley is pastor at 1872. Marion, A. Chapin again at Vinton, J. W. Daniels at Cedar Rapids, and C. J. B. Jackson at Anamosa, Brother Robert Leslie having closed a two years' pastorate there. In 1873 met at Marion, preacher Rev. C. J. B. Jackson, Moderator N. B. Homan, clerk Milton Remley, Esq. Rev. Wm. Wilder has succeeded Brother Daniels at Cedar Rapids, and N. B. Homan has taken charge at Vinton. It is a time of spiritual decline, only 17 baptisms in the Association. In the following year there is more light. The meeting was at Anamosa, preacher Wm. Wilder, who was also Moderator, A. St. Clair Smith clerk. 127 baptisms were reported and 1,298 members. Brother Wilder has baptized 69 at Cedar Rapids, and Brother Cauch 27 at Winthrop.

In 1875 the Association met at Winthrop for its 19th anniversary, Rev. J. W. Daniels Moderator, Smith still clerk, Brother Homan the preacher. Rev. L. H. 1875. Thompson is preaching at Castle Grove and Parker's Grove, G. D. Simmons at Marion, H. N. Millard at Mechanicsville, J. McCulley at Troy Church, F. W. Alnut at Fairview, and J. W. Daniels at Palo and Rogers' Grove. In a previous chapter is mentioned a meeting held by the present writer at Mechanicsville during the previous winter. It is mentioned in the letter of the Mechanicsville Church at this session.

The twentieth anniversary took place in 1876 at Marion. Rev. Wm. H. Stifler Moderator, clerk without change. J. W. Daniels preached the sermon. Rev. Wm. 1876. Wilder has resigned and accepted the appointment of Superintendent of State Missions, and Rev. Wm. H. Stifler has removed from Cedar Falls and is pastor at Cedar

Rapids. Rev. C. Brooks is preaching at Center Point, L. S. Livermore at Fairview, and Rev. D. N. Mason is pastor at Marion, Rev. Amos Weaver at Vinton, and H.W. Theile at Anamosa. A church has been organized at Martelle with ten members, J. V. Dewitt pastor. In 1877 Shellsburg was the entertaining church. Rev. John Cauch preached the sermon and was Moderator. A year of changes and of increased activity. One hundred and twenty-five baptisms reported and 1392 members. Rev. C. T. Tucker has become pastor at Anamosa, J. C. Johnson at Belle Prairie, James Mitchell at Fairview; J. G. Craven is preaching at Benton Center, G. D. Simmons at Florence, and J. W. Daniels at Shellsburg. Marion reports 44 baptized, Cedar Rapids 24, Anamosa 15 and Vinton 10.

Met in 1878 at Mechanicsville, Rev. Amos Weaver Moderator; Rev. C. T. Tucker preached the sermon. A. St. Clair Smith, Esq., has now been the clerk five years, No important changes to note. In 1879

Fairview was the meeting place, Rev. D. N. Mason preacher and Moderator, H. M. Remley, Esq., clerk. Rev. Wm. H. Stifler has resigned at Cedar Rapids and goes to Davenport. Rev. H. N. Millard has also resigned at Mechanicsville, and is succeeded by Rev. M. W. Akers. R. King returns from Danville to his old field at Parker's Grove for a season. Rev. J. C. Douglas has been called to Shellsburg. During Brother Daniels' pastorate here, a debt of nearly \$3,000 has been paid and their large and commodious house of worship has been finished at a cost of nearly \$1,000 more.

Met at Belle Plaine, officers same as last year, and Rev. J. C. Johnson preached the sermon. Rev. J. C. Burkholder has become pastor as Anamosa, Brother Tucker 1880. having returned to a former field at Charles

City. Rev. D. C. Ellis is at Belle Plaine, H. C. Bristol, at Cedar Rapids, W. C. Pratt at Mechanicsville, and Rev. E. English has succeeded Amos Weaver, at Vinton. A second interest called the Olivet Church at Cedar Rapids has Rev. John Fulton as pastor.

In 1881 the Association met with the First Cedar Rapids Church. Rev. J. C. Burkholder was preacher and Moderator, H. M. Remley, clerk. Rev. J. L. Coppoc has been preaching at Jordan's Grove since 1879, and has now removed to Benton Center. Other pastoral changes are: J. Bodenham to Castle Grove and Prairieburg, J. C. Johnson to Fairview, Wm. L. Hunter to Winthrop and Rev. A. M. Duboc succeeds D. N. Mason at Marion.

In 1882 Vinton is the place, D. C. Ellis the preacher, Rev. John Fulton, Moderator, and A. J. Malahan, clerk.

The church at Benton Center has changed 1882. its name to Van Horn and is making progress. Rev. G. L. Morrill succeeds J. C. Burkholder at Anamosa, and Rev. L. B. Hibbard is pastor at Cedar Rapids, Rev. H. C. Bristol having gone to California in pursuit of health. Brother Fulton also accompanies a son to the Pacific in the same pursuit. Rev. A. Whitman, of Minnesota, has settled at Mechanicsville.

In 1883 the association met at Anamosa, Rev. E. English preached the sermon and was elected to preside, A. J. Malahan, clerk. During the year Rev. C. H. DeWolf has succeeded L. B. Hibbard at Cedar Rapids, and A. H. Lyons has settled at Fairview. The meeting in 1884 was at Marion, G. L. Morrill preached and presided, F. N. Eldridge, clerk. Rev. A. F. Howell, of Toledo, is preaching at Belle Plaine, H. E. Fuller at Marion, J. W. Allen at Quasqueton, H. L. Clouse at Van Horne and F. N. Eldridge at Vinton. Other pastors same as last year.



M. T. V. BOWMAN.

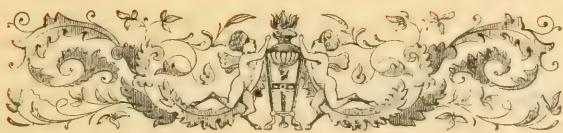
In 1885 met at Fairview. Rev. C. H. DeWolf preached the sermon, H. E. Fuller Moderator, C. H. Smith clerk. 1835. Rev. C. C. Smith, late of Clinton, Iowa, has succeeded Brother Morrill at Anamosa. Rev. F. N. Eldridge has resigned at Vinton to become State Sunday School Missionary, and Rev. A. W. Fuller of Burlington has taken the Vinton field. E. E. Packer preaches at Jordan's Grove. The Olivet Church, Cedar Rapids, has disappeared from the records. It is understood that most of the membership have united again with the First Church. This Church has paid off a troublesome debt of \$2,300.00 during the last year, have improved their property at a cost of nearly \$1,000, and have bought property for their Mission School on the west side costing \$1,300.00.

In 1886 the outlook has brightened somewhat. 118 baptisms are reported, and 1127 members. A gain of 111 over last year, and a larger number of baptisms than in any year since 1877. Rev. D. Given is preaching at Fairview where 20 of the baptisms are reported. Anamosa reports 29, Marion 26, and Vinton 17. J. R. North is pastor at Shellsburg and Parker's Grove.

Some comparisons of the condition of this Association, and of its chief city now, and ten years earlier, will give a correct idea of the struggle that it has required to maintain the institutions of religion in these older parts of the State. In 1876, the total membership in the Association was 1333, and in Cedar Rapids 259; and in 1886 the Association 1127 and Cedar Rapids 208. Taking the two periods named, and we have a loss within the ten years of 206 in the Association, and of 51 in Cedar Rapids. The explanation is not difficult. The emigration to the west, the peopling of the vast domain opened up by railroad enterprise, has drawn off the young blood from our churches

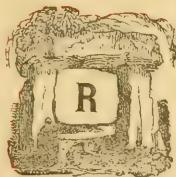
and societies and made it a continuous struggle for existence in many of these older fields. But we must not be too much discouraged at this. The seed of the kingdom, matured in these fields, has been cast into a larger; the leaven into a larger "three measures of meal." These older churches and Associations have much vitality yet, and when the reaction comes, as it will come, a rich harvest may yet be gathered here. It is probable that Linn Association is entitled to the proud distinction of having contributed more money to the State Convention, in proportion to the amount appropriated within its borders, than any of the larger and older Associations. Without attempting to verify this remark, the following comparison of contributions within the Association for the last two decades respectively will make a very creditable record, of the 20 years, while suggesting perhaps the need of looking well to the present tendency and the future record. From 1866 to 1875 inclusive, the contributions in this Association for State Missions amounted to \$4464.12, or an average of \$446.41 $\frac{1}{2}$ a year. From 1876 to 1885 they were \$2595.37, or an average of only \$259.53 $\frac{1}{2}$ a year. A falling off for ten years of nearly one half. For the last five years of the last decade, when, be it remembered, the collections have been made in the name of the Home Mission Society and Convention both, the amount has been \$1434.32 or an average of \$286.86 a year.





CHAPTER XXIX.

THE IOWA VALLEY ASSOCIATION—THE EDWARDS BROTHERS AND OTHER PIONEERS—TOLEDO IN 1855.
ASSOCIATION ORGANIZED IN 1858.—UNFRUITFUL FOR A TIME BUT NOT ABANDONED—1858 TO 1886.



ECORD was made in a former chapter of a Church organized in Toledo, Tama county, Iowa, in 1855. The next year it was found in the Cedar Valley Association. Rev. G. G. Edwards pastor, 18 baptisms and 58 members. In 1857 a Church was organized in Hardin county, called the Eldora Church, though most likely not in the town of Eldora. Churches were soon afterwards founded at Cedar Creek, Green Mountain, Grinnell, Redman, and Richland. For two or three years the only pastors were Brother G. G. Edwards, his brother E. S. Edwards and A. Dwight.

In September 1858 pursuant to a call of the Toledo Church, a Convention met in that place to organize the Iowa Valley Association. Churches represented were Eldora, Green Mountain, Grinnell, Redman, Richland and Toledo. A sermon was preached by Rev. G.

G. Edwards. Dr. Jarvis was Moderator, and H. S. Cloud clerk. The territory of the new organization was in Tama, Hardin, Marshall, Poweshiek, and later, Grundy counties with parts of Benton and Iowa. In 1859 the first anniversary was held at Green Mountain. Deacon John Higgins was chosen Moderator and F. D. Rickerson clerk. Brother Rickerson was preaching at Grinnell. The name Eldora disappears and Cedar Creek is added. It may be but a change of name of the same church. The membership is now 163 in five churches. Already four Sabbath Schools are reported with 32 teachers and 135 scholars. Rev. J. C. Miles of Brooklyn was preacher. Rev. G. G. Edwards read an earnest Circular letter on "Present efforts and responsibilities."

Met in 1860 at Grinnell. Brother Rickerson preached the sermon, Moderator Higgins, clerk, Rev. Robert Turner.

Columbia and Marietta Churches were received. 1860. Grinnell reports 15 baptisms and Toledo 12. Rev. Dexter P. Smith represented the State Convention, and Thomas M. Ind of Burlington was present. Brother Rickerson read a Circular letter on the "The importance of studying and applying the laws of efficiency and success in religious and Church work." In 1861 met at Marietta. Deacon Higgins Moderator C. D. Kelsey clerk, and in 1862 at Toledo. Same chairman with Joshua Burley clerk. It seems a little remarkable that in this central part of the State the growth should, these early years, have been so slow, and that so little notice should have been taken of this rich valley by the State Convention. From 1857 to 1860, however, Rev. G. G. Edwards was under appointment of the Home Mission Society, and in 1859 and '60 Brother F. D. Rickerson. About this time—1862—Rev. A. A. Sawin removed from Marion, Iowa, and settled at West Irving, Benton county, where he began with much zeal the estab-

lishment of an Institution of Learning called "Addison Collegiate Institute."

Green Mountain was the place of meeting again in 1863. R. Turner preacher and Moderator, Spencer Day clerk.

The Edwards Brothers, G. G. and E. S. are both 1863. in the Union Army. The Marshalltown Church had just been organized and reported 16 members. Rev. W. H. Bibb is preaching at Honey Creek Church which comes in this year, though said to have been organized in 1860; H. S. Cloud at Green Mountain, and A. A. Sawin at Toledo. Not a baptism reported. It is, we believe, the only instance in the history of the State where an Association came together and held its anniversary and there was not a single baptism to report for a whole year. Here there was but one in two years. Five years history have added but one to the number of churches, and 30 to the number of members.

In 1864 met in Marshalltown. Rev. John Cauch (?) preached the sermon, Deacon Higgins Moderator, Spencer Day clerk. Rev. A. A. Sawin died of small pox 1864. at West Irving during the year. Rev. R. D. Hartshorn at Grinnell, and W. H. Bibb at Honey Creek, are the only pastors. One solitary baptism. The outlook was truely discouraging enough, yet this field was not abandoned nor the existence and future of the Iowa Valley Association despaired of. In 1875 the Association met again at Grinnell. Rev. A. D. Lowe preached the sermon, officers the same as last year. This meeting at Grinnell was a very inspiring one. The West Irving and Helena churches were received. Also the Xenia Church, Hardin county. Rev. A. D. Lowe is pastor at Toledo, and Rev. A. F. Willey, late of Burlington, at Marshalltown. Rev. J. C. Miles, Helena, J. C. Corey, Honey Creek, P. S. Whitman,

West Irving, and Brother Dunbar and H. H. Half at Xenia make up the increased ministerial force. Rev. P. S. Whitman and his accomplished wife are in charge of the school at West Irving. The rebellion has been suppressed and Rev. G. G. Edwards has returned from the south with his heart all aglow in the interest of the Freedmen. He preached and took a collection amounting in money and pledges to \$110.73. At 3 p. m. on Sabbath the congregation repaired to the water side and Pastor Hartshorn baptized three persons into the fellowship of the Grinnell Church.

The meeting in 1866 was at West Irving. Rev. L. S. Livermore., who is preaching at Grinnell, delivers the annual sermon. Officers unchanged. Grinnell 1866. have improved their meeting house and Marshalltown are building. The Grinnell meeting house was at first unfortunately located, and had afterwards to be removed to a more eligible site. Rev. A. F. Willey has been compelled, by feeble health, to resign at Marshalltown. Rev. G. G. Edwards is again preaching at Toledo. Rev. B. W. Stilson has labored part of the year as missionary in a new and neglected field in Franklin county. The anniversary in 1867 was at Xenia. Rev. P. S. Whitman preached the sermon, O. A. Holmes, Moderator, Spencer Day, clerk. Brother Holmes, after nine years of pioneer work at Webster City and other points, takes up the work laid down by Brother Willey, at Marshalltown. Rev. A. Carpenter is pastor at Xenia. This meeting was made interesting by the presence of Rev. Dr. Kincaid, long a missionary in India.

Toledo entertained the Association in 1868. Brother Holmes preached and presided. L. A. Scott, clerk. The 1868. Friendship Baptist Church, of Timber Creek, and the Grundy Center Church were received.

A. B. Masterson and A. C. Brockway, delegates. Rev. Thomas Brand has become pastor at Grinnell. Brother Brand spent a short time with the church in its earliest years. Marshalltown has been greatly blessed, 74 having been baptized and they now number 170. A church was reported at Orford this year and last, E. G. O. Groat, pastor. The annual meeting in 1869 was at Marshalltown. Thomas Brand preacher and Moderator, H. A. Brown, clerk. A church has appeared at Eldora, E. P. Barker, pastor. Rev. H. A. Brown is preaching at Toledo. It has been a prosperous year, especially in the Marshalltown Church. Brother Holmes has baptized 61 and Brother Brown, at Toledo, 33. One hundred and twelve baptisms are reported in all and 610 members in 10 churches with 6 pastors. Growth has begun in this region as it had not been seen before. The largest number of baptisms in one year previous to 1868 was 31. Rev. A. Carpenter has begun work at Grundy Center.

Met in 1870 at Grinnell. Rev. H. A. Brown preached the sermon, O. A. Holmes Moderator, Spencer Day clerk.

Tama City Church is received, L. L. Gage, pastor.

1870. Rev. Myron Root is pastor at Eldora. Marshalltown has 238 members, and her church property is valued at \$18,000. Tama City already has a \$7,000 house, Grinnell a \$6,500, and Toledo a \$2,500. In 1871 Grundy Center was the entertaining church. Rev. T. Brand preached the introductory sermon. Officers unchanged. Steamboat Rock has been organized with 14 members, M. Root pastor. W. L. Cook is preaching at Eldora and A. V. Bloodgood at Irving. Rev. T. W. Powell with enfeebled health has resigned at Davenport and takes up lighter work at Tama City. Seventy baptisms are reported and 691 members. Union Church is received.

Met in 1872 at Tama City. Rev. A. Carpenter preached

and presided. Spencer Day clerk. The Point Pleasant Church was received. Brother Holmes has 1872. closed a very successful pastorate of five or six years at Marshalltown and goes to Tama City. He is succeeded at Marshalltown by Rev L. J. Fisher. The annual meeting in 1873 was at West Irving. A. Carpenter Moderator, H. A. Brown clerk. The Brooklyn Church was received from the English River Association. O. M. Merrick pastor. There is a new organization called Oakwood Church, C. Spragg, pastor. The name of the village and church of Orford is changed to Montour. Rev. A. Oreott is preaching at Xenia. The Association is now having a healthy growth; 70 baptisms are reported against 17 last year.

In 1874 the meeting was at Steamboat Rock. Rev. D. N. Mason has succeeded Brother Fisher at Marshalltown.

The Union Church after reporting only a year or 1874. two disappears. Many churches have very brief history. Officers, O. A. Holmes Moderator, H. A. Brown clerk. Brother Brown preached the introductory sermon. In 1875 Marshalltown again entertained the Association. Rev. E. P. Barker preached the sermon, W. L. Cook Moderator, H. A. Brown still clerk. Rev. J. C. Bywater is preaching at Brooklyn and Rev. E. Wood at Irving. Grundy Center dedicated a good and commodious meeting house in December, 1875. This church has shown a healthy though not rapid growth. Brother Carpenter has been its only pastor since its organization in 1868.

In 1876 the Anniversary was at Grundy Center, Rev. J. C. Hurd Moderator, E. P. Barker clerk. Rev. W. L. Cook 1876. preached the sermon. Rev. A. H. Post is preaching at Brooklyn and Gifford. The latter is a new organization with 27 members, 9 of whom were received by

baptism. Rev. J. C. Hurd has become pastor at Marshalltown, succeeding Brother Mason who removes to Marion and becomes pastor there and secretary of the State Convention. Brother Hurd at Marshalltown reports 24 baptisms, Pastor Holmes at Tama City 53, Carpenter at Grundy Center 11, and Cook at Pt. Pleasant 10. Whole number of baptisms 130. The largest in the history of the Association. Rev. J. C. Bywater of Brooklyn died during the year. In 1877 the Association met at Tama City. Rev. J. C. Hurd preached the annual sermon, O. A. Holmes Moderator, S. H. Mitchell clerk. Rev. A. Carpenter has resigned his long and successful pastorate at Grundy Center, and S. H. Mitchell has succeeded him. Brother Brand has served nine years as pastor at Grinnell, H. A. Brown eight at Toledo, and O. A. Holmes five at Tama City. These with Brother Carpenter's eight years of service just closed make an encouraging record for pastoral permanency.

In 1878 Grinnell was the place of meeting. Sermon by S. H. Mitchell. Officers the same as in 1877. The Marengo Church transfers its connection from the English River Association to this body. Rev. George E. Eldridge is pastor. This is really a restoration of the Marengo Church which was dropped from the records of its Association some years ago. Marengo is a hard field for a Baptist church, but Brother Eldridge is doing a good work for the time being, and he will have his reward. Rev. J. C. Hurd has resigned at Marshalltown and become pastor of the 1st Church of Burlington. Marshalltown reports 23 baptisms but no pastor. Rev. George Houghton is preaching at Eldora and has led the church in a movement to secure a church home. In 1879 the Association met at Eldora, in their new church home. Brother Houghton, who was ordained here last April, has resigned and Rev. T. F. Babcock is on the ground ready to enter the

vacant place. Rev. O. A. Holmes preached the sermon and was Moderator, and S. H. Mitchell still clerk. Rev. Thomas Brand has resigned after eleven years constant service at Grinnell, and Rev. H. C. Leland is pastor. Rev. H. A. Brown, in addition to his pastoral work at Toledo, has for a number of years been county superintendent of schools in Tama county. He has now resigned at Toledo and they are without a pastor. Rev. T. W. Powell has become pastor at Marshalltown, and has set about the arduous task of freeing the church from a \$4,000 debt.

In 1880 the Association met at Marshalltown. The time of meeting has been changed to the middle of the week.

1880. Rev. I. W. Reed, who seems to have been a visitor, preached the sermon. Hon. Delos Arnold was Moderator. Clerk the same as for the three years previous. Baptisms 125, members 927. This is the third time in the history of the organization that the number of baptisms has exceeded 100. Grinnell reports 69; but Bro. Leland, after this great ingathering, has resigned and removed to Chicago. Rev. C. E. Taylor, late of Illinois is his successor. Brother Powell, having accomplished the work at Marshalltown for which his faith and tact so well fitted him, the entire removal of their troublesome church debt, has removed and become pastor of the Grand Avenue Church, Milwaukee. Rev. J. C. Johnson is preaching at Toledo. Rev. A. Carpenter has been preaching at Oakwood and Point Pleasant since 1878. The church at Grundy Center, twelve years old, is receiving missionary aid for the first time in its history; the occasion now being a debt of \$500, caused by the failure to collect pledges made at the dedication of its meeting house in December, 1875. The debt when the pastor Mitchell first took charge of the church in 1877 was considerably larger.

The Anniversary in 1881 was at Toledo. Rev. T. F.

Babcock preached the sermon, S. H. Mitchell Moderator, Spencer Day, after an interval of eight years, is 1881. again clerk. Rev. A. C. Wilkins has settled as pastor at Marshalltown. The Gifford Church, virtually extinct for a number of years, has been reorganized, and recognized by a Council, but with limited prospect of durability as a church. Brother Taylor has resigned at Grinnell and gone to Bedford, Iowa. Rev. A. J. Delano labored a part of the year at Marengo, but the field does not give promise of success. In 1882 Grundy Center again entertains the Association. Rev. J. L. Coppoc is the preacher A. Carpenter Moderator, Spencer Day clerk. Brother Coppoc is preaching at Toledo. S. H. Mitchell closes a pastorate of five and-a-fourth years at Grundy Center and goes to take charge of the church at Danville, Iowa. The Grundy Center Church have been regularly paying the interest and \$100 a year on the principal of their debt.

Tama City has the Association in 1883. Rev. H. B. Foskett, who has become pastor at Marshalltown, preached the sermon, Rev. T. Brand Moderator, S. Day 1883. clerk. Rev. Thomas Anderson is ordained pastor at Grundy Center. Harry Woodson is preaching at Eldora, Rev. C. H. DeWolf at Grinnell, and Rev. D. T. Richards succeeds pastor Holmes after eleven years of labor at Tama City. Brother Holmes goes to Nebraska. Few men in Iowa could be more reluctantly spared. Rev. H. L. Steele is preaching at Marengo. A church has been organized at Ferguson. In 1884 Grinnell entertained the Association for the 5th time. H. B. Foskett Moderator, Spencer Day clerk. In the 27 years' history of the body up to 1884 Brother Day has been its clerk 12 years. Rev. C. H. DeWolf, after a brief stay at Grinnell, becomes pastor of the First Baptist Church, Cedar Rapids, and Rev. E. English has removed from Vinton to Grinnell. Rev. A. F. Howell

is preaching at Toledo in connection with Belle Plain. Rev. H. H. Clouse of Van Horne is supplying Ferguson. Brother Harry Woodson was ordained at Eldora in April.

The Association in 1885 convened at Marshalltown. Elder Brand again serving as Moderator, Thomas Anderson clerk. Brother Anderson was the preacher of the 1885 annual sermon. Baptisms reported 71, members 759. This Association has changed but little in territory. It has never had a thousand members, and for several years the number has been diminishing. But it has an honorable record. In one respect it seems to have excelled. That is in its long pastorates. 1886 exhibits increased diminution. Only 11 baptisms and 673 members. Brother Anderson has resigned at Grundy Center.





CHAPTER XXX.

THE WESTERN IOWA ASSOCIATION—ORGANIZED AT ADEL
IN 1859—COMPRISING THE ENTIRE NORTH-WEST
QUARTER OF THE STATE—AND AT ONE
TIME DAKOTA—1859 TO 1886.



GREEABLE to a request of the churches at Adel, Dallas county, and Panora, Guthrie county, a council convened at Adel on the 23d day of September, 1859, for the purpose of organizing the Western Iowa Baptist Association. Elder A. W. Russell was chosen Moderator and Cole Noel of Adel clerk. The churches represented at this meeting were Adel, Wintersett, Panora, Sac City, Jefferson and Buffalo Grove. The membership was 154 in the six churches. These, with a single exception so far as known, comprised all the Baptist churches then existing west of Des Moines, and north of a line running through Winterset, 25 miles south of that city. The first seed sown by Baptists in all this great region was probably at Denison, Crawford county, the exception referred to above. Rev. J. W. Denison "came to Crawford county in the autumn of 1855, and during that and the next year selected a quantity of land for the 'Providence Western Land Company,' and in September, 1856, began the settlement of

the town of Denison" which took its name from him. In 1857 there was here an unassociated church with 16 members. The ministers present at this first meeting of the Association were A. W. Russell, Winterset, J. Ellege of Madison county, L. Yarnell of Adel, Charles Oldfield Sac City, and Barton Robinson of Buffalo Grove or Rippey.

The first anniversary was held August 31, 1860, at Panora. A. W. Russell preached the introductory sermon and was elected Moderator, and J. W. Denison 1860. clerk. The Denison, Guthrie Center, Rippey and Montpelier churches were received. The Rippey Church probably took the place of Buffalo Grove which had disbanded. Rev. J. W. Denison, R. D. Tisdale and T. C. Townsend are additional ministers. Among visitors were the Rev. John Warren of the Eden Association, step-father of Dr. G. J. Johnson, Rev. Wm. Sparks, who may be called the father of the Upper Des Moines Association, and Rev. N. J. Rundquist, Colporteur of the American Baptist Publication Society. This brother was a Swede, and if we are not mistaken, one of the early converts in Sweden under the Baptist movement fostered by the Society in that country. The second anniversary was held in 1861 at Jefferson. Brother Barton Robinson preached the sermon. Officers the same as the previous year. Belonging to the Jefferson Church, and taking an active part in these early days, was Brother Dan. Mills, father of the founders of the great printing house of Mills & Co. of Des Moines. The Sioux City Church was received in 1861.

The meeting in 1862 was at Denison. Barton Robinson preacher again, R. D. Tisdale Moderator, E. S. Plimpton 1862. clerk. Winterset had completed a neat and comfortable house of worship and was out of debt. The next meeting was held at Winterset in 1863.

Rev. J. W. Denison had been appointed to preach, but not arriving in time, the writer of these sketches being present was invited to preach. Text, "Let him that heareth say come." Rev. W. A. Eggleston was pastor at Winterset and was elected Moderator, E. J. Ayers clerk. The Clanton Church, Madison county, was received. This was the home of Elder Ellege, active in the early days of this body. In 1864 Adel was the place of meeting, J. Ellege preacher and Moderator, George Scott clerk. Brother Scott has just entered this field from a considerable term of similar service in northeastern Iowa. He appears at this time to have been living at Lake City, Calhoun county, and preaching there and at Denison, to which place he removed shortly after. Pastor Eggleston of Winterset was reported dangerously sick, and prayers were offered in his behalf. Elder Wm. E. Reed, also of northeastern Iowa, is preaching at Guthrie Center and Panora. The Association is now five years old and has 12 churches and 253 members.

Jefferson entertained the anniversary in 1865. Brother Denison preached the sermon, George Scott Moderator, J. E. Rockwood clerk. Brother Rockwood has been pastor at Sioux City, and they are building. For the next five years the Association met respectively at Denison, Lake Creek, Sioux City, Denison again, and Jefferson. Moderators were Brothers Eggleston, Russell, Scott, W. M. Simons, and Scott again. Brother Rockwood was clerk during this period, and the preachers of annual sermons were Rockwood, Ed Tuffin, Simons twice, and Scott. In 1866 "A letter from brethren calling themselves the Maple Valley Church" was received and the Church welcomed with 9 members. This afterward became the Mapleton Church. Sioux City dedicated its house of worship and Jefferson has begun to build. In 1867 the

Kendrick Church in Green county was added, also Yankton, Dacotah, with 6 members, and, soon after, a church at Vermillion, Dacotah. The Western Iowa Association at this time comprised all the Baptist churches in all northwestern Iowa and Dacotah. In 1868 there was an encouraging revival. 110 baptisms were reported, of which Denison reported 11, Guthrie Center 16, Jefferson 21, Maple Valley 11, and Winterset 50. Winterset now dissolves her connection with this body and unites with the Central Iowa. Rev. Wm. M. Simons is pastor at Jefferson, and James Patrick at Maple Valley. The Logan Church was received, George Scott pastor in connection with Denison. In 1869 Modale and Soldier Valley Churches were added. C. G. Smith appears as pastor at Guthrie Center and Rippey. Hon. A. Abernathy was in attendance as a worker in the Association. Maple Valley reported 45 baptisms, Panora 28, and there were in all 105.

The year of 1870 witnessed the addition of the Panther Creek, Grant City, Woodbine and Castana churches. Amos

1870. Robinson was pastor at Jefferson, and E. G. O. Groat was welcomed back from Nebraska. Bro. Rockwood removed about 1869 to Logan. In 1871 Rev. James Sunderland has taken up the work at Sioux City. Cherokee and Union Ridge are added to the list of churches. Robert Dunlap has become pastor at Denison. The Wolf Creek, Dunlap, and Pioneer Church in Clay county unite with the Association in 1872. Mention was made at this time of a number of unassociated churches in the north-west part of the State, indicating activity in occupying that new field. A good revival interest has been enjoyed in places. The new Wolf Creek Church reports 29 baptisms. Rev. A. W. Hilton has become pastor at Cherokee, hailing from north-eastern Iowa. In 1873 six new churches were made welcome in the body. These were

Storm Lake, New Testament Church, Newell, Spirit Lake, Sioux Rapids, and South Plymouth. Elder J. E. Sanders is preaching at Sioux Rapids, Norman Parks at Storm Lake, B. F. Goldsby at Logan, A. M. Duboc at Denison, Jacob Hockett at New Testament, J. W. Jones at Pioneer, and A. J. Delano at Jefferson. In 1874 at the anniversary at Dunlap, a letter was received from Elder Sunderland stating that the Sioux Valley Association had been constituted in August of that year with 11 churches and 349 members, of whom 88 had been baptized during the year. This left the Western Association with but 8 churches two pastors and 259 members. This is its fifteenth anniversary. The two pastors were A. M. Duboc and B. F. Goldsby.

For the five years, 1871 to 1875, the successive anniversaries were at Logan, Mapleton, Cherokee, Dunlap, and 1875. Soldier Valley. The Moderators were George Scott, R. Dunlap, J. Sunderland, B. F. Goldsby, and John Patrick. The clerks were Rockwood, Sunderland, Sanders, Duboc, and Sanders again. The annual sermons were preached by Sunderland, Dunlap, Groat, Goldsby and Sanders. These names for the respective periods serve to show who were the active burden bearers. In 1876 the New Union Church united. While the records show, as reported above, only two pastors left after the organization of the Sioux Valley Association, yet the Patricks, James and John, were undoubtedly preaching in their vicinity and in 1876 the latter is said to have closed a pastorate of eight years at Soldier Valley. There were some glorious revivals in 1877. Denison reported 35 baptized, J. B. Hawk pastor; Logan 19, and Maple Valley 14. J. E. Sanders was preaching at Maple Valley. Rev. J. E. Rockwood closed about this time an active service of thirteen years in this Association and removed to Nebraska. The Carroll Church was received in 1878. Magnolia and

Missouri Valley applied for admission, but, having neglected to call Councils for recognition, were advised to wait until the neglect was remedied. Rev. J. M. Bay appears as pastor at Modale. In 1879 the Magnolia and the Sheridan Township Church, Carroll county, were received. Rev. Ira E. Kenney was a delegate from Dunlap. Hon. Alonzo Abernathy was elected Moderator in expectation of his arrival, but not appearing in time Brother Sanders was substituted. At the session at Dunlap in 1879 their meeting house was dedicated, Rev. J. A. Nash, D. D., of Des Moines preaching the sermon. The Ida Grove and West Side Churches were added in 1880. Rev. J. W. Daniels was pastor at Ida Grove, and Demas Robinson at the Sheridan Church. For the five years, 1876 to 1880, the anniversaries were at Denison, Logan, Soldier Valley, Dunlap and Carroll. Moderators, George Scott three years in succession, J. E. Sanders and Ira E. Kenney, D. D. The introductory sermons were by J. E. Rockwood, John Patrick, J. B. Hawk, J. E. Sanders, and Ira E. Kenney. From 1881 to 1885 the meetings were at Denison, Ida Grove, Dow City, Logan and Mapleton. Moderators, Ira E. Kenney, Amos Robinson, Thomas Reese, S. H. Mitchell, and W. H. H. Avery. Clerks, J. E. Sanders, W. H. Dorward, F. M. Archer, and H. S. Fisher the last two years. The introductory sermons were by F. W. Foster, A. Robinson, Thomas Reese, Wm. E. Randall, and Brother Avery.

Brother Amos Robinson succeeded pastor Hawk at Denison in 1881. W. H. Dorward was pastor the same year at Mapleton, J. E. Sanders at Carroll, C. A. McManis 1881. at Ida Grove, F. W. Foster at Dow City and E. G. O. Groat at Logan. Ida Grove completed, led by Brother Daniels, a beautiful house of worship. The meeting at Ida Grove in 1862 was pronounced on adjournment "the best Associational gathering in our history." The fre-

quent change of pastors is the subject of anxious regret. Not a pastor had been with his church three years. The Denison Church reported the decease of the honored Rev. J. W. Denison. A. J. Delano was preaching at Dunlap. During 1883 four churches completed houses of worship, viz. Missouri Valley, Woodbine, Dow City, and Mapleton. Dr. I. E. Kenney has been a liberal fosterer of these church building enterprises along the Boyer Valley. He preached dedicatory sermons for three of these churches within the year, and had contributed liberally towards their erection. Rev. T. S. Bovell was preaching at Carroll, F. M. Archer at Ida Grove, and J. C. Carter at Logan in 1883. In 1884 Rev. Wm. E. Randall is found at Missouri Valley, J. F. Heilner at Ida Grove, W. H. H. Avery at Denison and S. H. Mitchell just settling at Mapleton. Not a pastor in the Association had been two years on his field.

The year 1885 exhibits some religious improvement. There were 71 baptisms reported. The largest number in any one year since 1869. Rev. W. N. McKendrick 1885. has been preaching at Grant City. Brother McKendrick was pastor at Mapleton a year or two at an earlier date which was not noticed in its proper place in this sketch. Rev. Wm. E. Randall removed late in 1884 from Missouri Valley to Dow City where he is being greatly blessed. Elder Reese is preaching at Dunlap. Of the baptisms reported in 1885, 36 were at Denison and 28 at Dow City. The Grant City Church, for several years connected with the Upper Des Moines Association, has returned to this body, and the Riverside Church in Sac county was received. The meeting in 1886 was at Woodbine. Elder Thomas Reese of Dunlap preached the annual sermon. H. S. Fisher Moderator, S. H. Mitchell clerk. It has been a year of increased spiritual blessing. Ninety-

seven baptisms were reported; Dow City 28, Mapleton 21, Woodbine 12, Schaller 10, Ida Grove 9, Carroll 7, and Denison one. Mapleton has considerably more than doubled its effective membership. The meeting of the Association in 1886 was to have been at Denison, but during the previous winter their house of worship was entirely destroyed by fire, together with the pastor's library and many valuable papers. They are doing what they can to repair the damage, and ere another year will have a new and better home completed. At the annual meeting at Woodbine, Brother W. F. Gray of the new church at Schaller, organized during the year, and C. M. Wilcox of Grant City were, by request of their churches, publicly ordained as their pastors. Brother J. S. Norvell has been supplying for six months at Carroll with marked acceptance and success. It was gratefully mentioned as a source of encouragement that "most of our churches have pastors, and that permanency in the pastoral office is coming to be the rule and not a rare occurrence," but alas! alas, before the year expires, Carroll, Dow City, Ida Grove, Mapleton, and Woodbine are all actually or prospectively vacant, or have changed pastors.





CHAPTER XXXI.

KEOKUK ASSOCIATION (FORMERLY DES MOINES)—REMARKABLE AND CONTINUOUS REVIVALS—HISTORY FROM 1860 TO 1886.

PON the dissolution of the old Des Moines Association in 1859, the new organization comprising the south division of its territory took the name of the Keokuk Association. This body held its first meeting at West Point in August, 1860. The following churches were reported: Bethlehem, 28 members; Big Mound, 47; Denmark, 47; Farmington, 26; Fort Madison, 140; Glasgow, 96; 1st Keokuk, 96; 2d Keokuk, 82; Liberty, 106; Mt. Zion, 119; Pilot Grove, 82; West Point, 111; Warren, 30; making 13 churches with 998 members. The year had been one of remarkable prosperity. Pastor Cochran reported 16 baptisms at Big Mound, Eggleston 24 at Denmark, Johnson 54 at Fort Madison, Lee 18 at Pilot Grove, and Coggshall 23 at West Point; and Liberty, though without a pastor, reports 14, also W. S. Cochran 17 at Warren. Total in Association 173. Besides the above, W. H. Turton was pastor at Farmington, T. S. Griffith at 1st Keokuk, and M. Sutton at Mt. Zion. For the next five years respectively the anniversaries were held at Fort Madison, Liberty, Bonaparte, Denmark, and Keokuk. Moderators in their order were R. Hubbard,

G. J. Johnson twice, M. Sutton, Hon. J. M. Beck. The clerks for the same years were Charles Hubbell two years, W. H. Turton and D. W. Ford twice. And the annual preachers were T. S. Griffith, J. Lee, J. Lewelling, and J. T. Westover.

The revival continued through 1861 with great power. 265 baptisms were reported. Rev. W. A. Eggleston has become pastor at Mt. Zion (Bonaparte) and reports 48 1861. baptized. Brother Griffith 72 at Keokuk and Johnson 36 at Fort Madison. Rev. P. Inskeep is preaching at Bethlehem, Jefferson, and Charleston and reports 53 baptisms at the two latter churches—28 and 25. Brother Sutton is preaching at Big Mound and Glasgow. The Association was held in the spacious new edifice of the Fort Madison Church. After the morning service on the Sabbath the congregation repaired to the banks of the Mississippi, three squares distant, and witnessed the baptism by the pastor, G. J. Johnson, of four young ladies, recent converts. In 1862 two small churches were added, bearing by a singular coincidence the same name. Cedar Church, Lee county, organized in 1862, and Cedar, VanBuren county, from the Oskaloosa Association. The Liberty Church, near Charleston, where the Association was held, had lost its meeting house by fire during the year. West Point had given more than half her male members to the Union army. The Keokuk Association was intensely loyal; acknowledged in the clearest terms the wrong that had brought on the war, and resolved most distinctly upon the putting away of slavery as necessary to a permanent peace. Notwithstanding the distractions of the times there was a good degree of spiritual prosperity. Twelve of the 15 churches reported baptisms. Fort Madison had a precious revival in March and baptized 27. They have finished and are occupying the basement of their church edifice. The name

of the 2d Keokuk Church is dropped. It was estimated that of the 1202 members in the Association 200 were in the Union army. Rev. J. Lewelling was pastor in 1862 of the Bethlehem and Jefferson Churches. In 1863 a church was organized at Rome. The name of the Cedar Church, Van-Buren county, was changed to Bratton's Grove. The Tippecanoe Church, J. M. Wood pastor, was admitted to fellowship. This was afterwards called Locust Grove. Pastor J. M. Coggshell of West Point followed many of his members into the army where he died, October 29, 1863, at Little Rock, Arkansas, after only a few days sickness. Rev. T. S. Griffith, four years pastor at Keokuk, has returned to New Jersey. He had identified himself as a stirring man and an untiring worker, with all our Iowa Baptist interests, and will be much missed. The eminent evangelist Morgan Edwards has supplied the church at West Point. An incident of the anniversary in 1863 was the baptism of 14 happy converts in the Des Moines river at Bonaparte, the fruits of a revival in progress in an adjacent neighborhood. Baptisms reported in all 141, members 1290.

The report in 1864 was again encouraging. A number of the churches reported revivals. The First African Baptist Church, of Keokuk, was received. The Keokuk Association had at that time the largest membership of any Association in the State. Rev. G. J. Johnson resigned at Fort Madison and was succeeded by Rev. C. F. Tolman. Rev. J. T. Westover also became pastor at Keokuk. In 1865 Rev. J. Lewelling is found preaching at Farmington, M. Sutton at Harrisburg, P. Inskeep at Mt. Zion, S. Pickard at Jefferson and G. W. Shelton at the Keokuk African Church. The Locust Grove Church, formerly called Tippecanoe, was the home of Hannah Beard, and the scene of her first successful effort at supplying desti-

tute churches with meeting houses. Here was converted her brother Rev. Wm. Beard, since an active minister of the Word.

About this time the writer formed the acquaintance of another name that is a green spot in the memory of a Missionary Agent. A letter was received from Denmark, Iowa, bearing these words, "Dear Brother, inclosed find \$25.00 for the State Convention, to be credited to the Lord Jesus," and signed *L. M. Whiting*. Brother Whiting kept a small dairy a few miles from Denmark. He said "a few cows belonging to the Lord," and he was accustomed to give his entire income, above a certain amount for current expenses, usually in \$25.00 contributions, to benevolent objects. He became afterward an active minister of the Gospel.

The anniversaries for the next half-decade, 1866 to 1870, were held at Fort Madison, Pilot Grove, Rome, Harrisburg and Bonaparte. The Moderators were J. T. Westover, four years, and W. H. Lane, one. Clerks, D. T. Brown, W. H. Turton, W. A. Clark, Charles Hubbell and Rufus Hubbard. The introductory sermons were preached by L. Frescoln, J. Trevitt, W. G. Johnson and W. C. Pratt, all in the order named.

In 1866 Brother Tolman had resigned at Fort Madison. A church had been organized at Salem, 29 members, D. Simons, pastor. Rev. J. C. Burkholder was pastor at Bonaparte, L. Frescoln at Glasgow, R. C. Hixon as Union, W. G. Johnson at Jefferson and John Trevitt at West Point. A good degree of revival characterized the year, 102 baptisms were reported and 1,567 members. "Two of the churches have completed houses of worship, and two others are in process of construction, one of which, when completed, will be the best in

Southern Iowa," so wrote Rev. J. T. Westover. The house referred to as the best was that being erected by his own beloved church in Keokuk.

In 1867 Rev. John Packer appears as pastor at Fort Madison, and J. C. Carey, of the First African Church, at Keokuk, and the last named church reports 43 baptisms; Pastor Hixon at Charleston 25, and a new organization at Clay Grove 12; First Keokuk reports 17; Pilot Grove 22; String Prairie 12; Warren 9, and Croton 9. Rev. W. G. Johnson was pastor at Warren and Croton. The whole number of baptisms was 189, in 21 churches with 10 pastors and 1,666 members. The Clay Grove and Croton Churches were received in 1879 and Bethlehem and Union disappear. The Keokuk Association has still the largest membership in the State, the Davenport coming next with 1,532.

In 1868 the Pleasant Hill and Birmingham Churches were received. Rev. G. H. Berry was preaching at Pleasant Hill (post office Rome) and at Bratton's Grove, S. Pickard at Charleston and Mt. Zion, Wm. Potts at Clay Grove, H. Burnett at Locust Grove, J. T. Milner at Pilot Grove and Rev. John Trevitt at West Point, where he had been pastor three years. Baptisms in 1868, 114. Among the number were 12 at Salem, who were immersed by the writer in a meeting at that place, of which grateful mention is made in a previous chapter.

In 1869 the Hebron Church was received, G. H. Berry, pastor. Rev. H. McAllister was pastor of the Keokuk African Church and reported 78 baptized. Rev. J. H. Delano was dispensing the Word at Charleston, W. C. Pratt at Denmark and R. F. Gray at Fort Madison. The Association now takes the second place in number of members, having 1,678 while Cedar Valley has 1,851.

In 1870 Rev. J. T. Westover has closed his seven years'

pastorate at Keokuk and gone to take charge of the North Baptist Church, Chicago. He is followed at Keokuk by Rev. S. K. Leavitt, of Indiana, who recently left the bar for the pulpit. Rev. John Trevitt resigned a four of five years' pastorate at West Point. Pastor W. G. Johnson has been supplying Bonaparte, with other points, for two or three years. A church has been formed at Dowd's Station, J. L. Cole, pastor. One hundred and forty-five baptisms were reported. From 1871 to 1875 the anniversaries were held at Glasgow, Charleston, Salem, Denmark and Keokuk. Moderator: W. H. Lane, two years, S. Pickard, E. C. Cadey and W. C. Pratt. Clerks: Royal N. Joy, W. H. Turton W. C. Pratt, R. Hubbard and Turton again.

The year 1871 finds Rev. J. Trevitt preaching at Bonaparte, E. Anderson at Denmark, following W. C. Pratt, who soon succeeded Brother Trevitt at Bonaparte, W. Young at Charleston, D. C. Adams at Fort Madison, J. H. Miller at Dowd's Station, D. Moore at Pleasant Hill, and E. Crane at Glasgow. Baptisms only 57. For the first time in nine years and the second in the history of the Keokuk Association the number of baptisms falls below 100. In 1872 Rev. H. L. Field began preaching at West Point and D. D. Proper at Pilot Grove. A great revival has broken out again and 271 baptisms are reported and 1,765 members, a gain over the previous year of 420. In 1873 D. C. Adams was succeeded at Fort Madison by Brother E. E. Cadey, and Brother Leavitt at Keokuk by Rev. F. D. Bland, who also came from Indiana. Pastor Leavitt went to take charge of one of the churches at Cincinnati. A Colored church appeared at Fort Madison in 1874, and the Glasgow Church did not report. Rev. S. H. Worcester, of Ottumwa, was supplying at Dowd's Station. In 1875 Pastor Bland has been succeeded at Keokuk by Rev. S. Washington, J. B. Edmonson is preaching at

Harrisburg and W. N. Whitaker at West Point. The next five years, 1876 to 1880, the Association met at Harrisburg, Glasgow, Fort Madison, Farmington and Charleston. Rev. Arthur Stott was clerk all these years.

In 1876 Rev. J. W. Hough had become pastor at Denmark, and was Moderator of the meeting at Harrisburg.

1876. Brother Stott was at Fort Madison. Rev. J. Lewelling, who began his ministry in this Association in 1862, and who was for several years pastor at Denmark, removed about this time to the West, and is either in Kansas or Nebraska. In 1877 some of the churches, notably Big Mound and Harrisburg, were blessed with revivals, but there was little change in the working forces. Brother Stott removed in 1878 from Fort Madison to Denmark, succeeding Brother J. W. Hough who removed west to Prescott, Iowa. Rev. S. Washington resigns at Keokuk after three or four years' service, and W. C. Pratt, after five or six years of faithful labor at Bonaparte goes to Monroe, Iowa. R. P. McAuley is preaching at Charleston, and C. R. Workman at Pilot Grove. Revs. Wm. G. Johnson and Wm. Young were very successful in revival work. In 1879 Rev. C. H. Moscrip is found settled at Keokuk, Rev. L. S. Livermore preaching at Bonaparte and Harrisburg, and Wm. H. Turton to his old charge at Farmington. But in 1880 Rev. D. L. Clouse occupies Bonapart and Harrisburg. Rev. Thomas Powell is supplying Charleston, Fort Madison and West Point.

The Association met in 1881 at Bonaparte. Brother Stott still continues to act as clerk. Brother William Young had, during the year, been cut off by death. He had been very active in evangelistic work. Rev. Thomas Powell was also called up higher. Brother Powell had impressed himself upon the people,

by his brilliant qualities of mind, and consecration of heart and life, as few ministers are able to do in so brief a time. At this time, 1881, the churches were more than usually well manned for work, in their pulpits, and gave evidence of solid work, though there was little marked progress in spiritual results. In 1882 the Association met at Denmark. Rev. D. L. Clouse had become pastor at Bonaparte, and was made clerk. Rev Elihu Gunn, D. D., who so long and faithfully served his generation in southeastern Iowa in the early days, but has been laboring in Kansas for the last twelve years, has returned and is pastor at Fort Madison. Keokuk, under the lead of pastor C. H. Moscrip, is vigorously pushing the work. The Association adopted a "New Constitution, and Articles of Incorporation," and they were duly signed by one member from each church represented, acknowledged before Geo. F. Hilton, a Notary Public of Lee county, and recorded as required by law. This is the only instance within our knowledge of an Association becoming an incorporated body capable of owning property, suing and being sued, etc. The principle object was probably the control of a *Ministers' Widows and Orphans Fund*, which at the last report in 1886 amounted to \$474.65.

The Anniversary in 1883 was at Keokuk. Rev. E. Gunn was Moderator, D. L. Clouse clerk. Rev. Wm. Beard was preaching at Bethel (formerly Big Mound), 1883. H. R. Yolton at Fairview, and J. Lee at Harrisburg. A year of prosperity, 180 baptisms and 1263 members. The Association leads in the state in the number of baptisms. The church at Keokuk, with 325 members, makes an excellent record, especially in Sunday School work. The average attendance at the Home School is 239, and at the two Mission Schools respectively 116 and 147, making a total Sunday School attendance under direction

of this church of 502. They report 76 baptisms. In 1884 the Anniversary was at Harrisburg, Arthur Stott Moderator, C. L. Custer clerk. Rev. D. L. Clouse closed his labors at Bonaparte and removed to Grand Junction. Rev. C. L. Custer is preaching at Charleston and H. H. Depperman at West Point. Brother Stott reports 44 baptized at Denmark, Gunn 25 at Fort Madison, and Beard 24 at Warren and 5 at Bethel. Rev. C. H. Moscrip, pastor at Keokuk since 1879, has resigned and gone to Jerseyville, Ill. His one pastorate of five years in Iowa has earned for him a large place in the confidence and esteem of his brethren, and the growth witnessed at Keokuk under his ministry makes for him an honorable record. Brother Lee has been pastor at Salem ten years and Stott at Denmark six. Met in 1885 at Salem. Officers the same. A year of changes. We note Brother Gunn from Fort Madison to his old and "first" Iowa "love," the 1st Baptist Church of Keokuk. Brother Stott from Denmark to Bedford, Iowa. Rev. F. M. Coffey is preaching at Farmington and Bethel, J. A. Stanley at Croton, C. R. Workman at Glasgow, and E. M. Jones at Fort Madison. Except Brother Lee at Harrisburg, old pastorates are terminated and new relations formed. Brother Custer has been ordained at Bonaparte. In 1886 the Association met at Farmington, J. Lee Moderator, C. L. Custer still clerk. Brother Gunn, owing to continued poor health has been compelled to give up work at Keokuk and repair to his home and family in Kansas. Brother Jones goes from Fort Madison to Morgan Park, and thus the pulpits in the two principal cities are left vacant. Brother Coffey at Farmington has suspended active work for a time, on account of impaired health, and Rev. G. C. Goodenough who resides here is supplying.

The churches in this Association are situated chiefly in Lee, Van Buren and Henry counties, and in common with

other localities in the older parts of the state, their strength has been diminished by emigration to the west. Eight of the churches have less than fifty members each, six have between 50 and 100, and four have over 100. The 18 churches report 1342 members. During the first thirteen years of this history from 1860 to 1872 the number of baptisms fell below 100 only twice, and in 1861 and 1872 they were above 200. The largest number in any one year was in 1872, 271. In the fourteen years since 1872 the number baptized has been 100 or over but four times, and the largest in any one year was in 1883—180. The lowest number of members reported any year since 1861 was in 1882—1069. The highest number was in 1872—1765. For the last five years there has been a steady but slow increase, while for the ten years' previous there had been a steady decline.





CHAPTER XXXII.

BURLINGTON ASSOCIATION—NORTH DIVISION OF THE OLD
DES MOINES—PROSPERITY AND AGAIN DE-
CLINE—A CIRCUMSCRIBED FIELD.

1860 TO 1886.

WHEN the Des Moines Association dissolved in 1859 the churches in the North Division formed the Burlington Association. Its first meeting was held at Mount Pleasant in 1860. Rev. L. B. Allen preached the introductory sermon. Isaac Leonard Moderator, P. P. Bishop clerk. There were 12 churches reporting 68 baptisms and 1087 members. The churches were 1st 1860. Burlington 213 members; 2d Burlington 125; Columbus City 80; Danville 45; Flint River 24; Jefferson 125; Marion 18; Mt. Pleasant 110; New London 56; Pisgah 128; Richmond 62; Wapello 29; and Washington 72. The pastors were W. R. Woodruff, Columbus City; J. B. Knight, Danville; Isaac Leonard, Pisgah and Flint River; J. Lee, Jefferson; Charles Thompson, Marion, Washington county; P. P. Bishop, Mt. Pleasant and D. C. Maybin, Washington. In 1861 the Association met at Jefferson. Brother Leonard preached the sermon, H. Burnett Moderator, A. F. Willey clerk. The Huron and Ononwa church-

es had been organized and 2d Burlington disbanded. Rev. A. F. Willey, pastor at 1st Burlington. Rev. Moses Parker was reported pastor at Huron and J. Warren New London. Mr. Maybin has left Washington and Father Thompson is preaching there and at the Marion Church. In 1862 New London was the place of meeting. Moderator, Brother Gunn who has assumed pastoral charge at Mt. Pleasant, and A. F. Willey clerk. Brother Willey at Burlington has been permitted to baptize 45, and reports 77 additions in all. Rev. Charles Thompson is preaching at Richmond and Washington. Rev. E. Russ has become pastor at Danville. Morgan Edwards is preaching at New London. The Brighton Church was received from the Oskaloosa Association. The "gathering was large, and the exercises throughout were harmonious and profitable."

Met at Columbus City in 1863, Isaac Leonard Moderator, H. H. Hawley of Burlington clerk. Brother Willey preached the sermon. The Davis Creek Church 1863. was received to membership. Baptisms reported 108, members 1086. A "war record" was published in the minutes by vote of the Association, showing that "Baptists have not been behind others in their loyalty and self-sacrificing devotion to the best government on earth, and in their determination to preserve, intact, that glorious heritage of liberty which our fathers purchased with their blood and bequeathed to us." We may learn hence, how much our brethren and sisters of that day had to burden their hearts and minds, in addition to the care of the Churches and the benevolence of the denomination. We wonder that they accomplished so much, and yet it would be seen by a comparison that the contributions to our benevolent societies were more on the average than they have been in times of peace. The Obituary record mentions the death near Dodgeville, Iowa, of Rev. Jonah Todd, the first Mod-



J. W. BURDETTE.

erator of the Des Moines Association. Also of Deacon Aaron Chamberlain of Burlington and Abijah Fisher of Brighton. It had been the one desire of Father Fisher, as every one called him, to live to see a Baptist Church at Brighton with a house of worship of its own. He lived to see the beginning of the end. "There is our meeting house," said he to the writer on our first visit to Brighton, pointing at the same time to a pile of stone—a wagon load or two—on a vacant lot near by. In a few months he was promoted to a better "House not made with hands, eternal in the heavens."

The Fifth Anniversary was at Danville, in 1864. Rev. Prof. Allen, of Burlington, Moderator, N. Littler, clerk. Brother Gunn preached the sermon. Two new churches were received. The Benton Church, opposite Oquawka, in the Mississippi bottom, the fruit of a "remarkable revival, in which more than a hundred were converted," Rev. Norman Parks, pastor. "The other," wrote Brother Gunn, "the fruit of the rebellion in Missouri." This was the African Church of Mount Pleasant, J. D. Wilson was pastor. Rev. J. W. Coffman, was preaching at Davis Creek. Brother Willey has closed his labors at Burlington. Rev. W. E. James was preaching at Pisgah. The Fairfield Church, Brother Leonard, pastor, was received from the Oskaloosa Association. Baptisms reported, 171; members 1,264. Brother Gunn wrote of this occasion; "The meeting at Danville was of deep interest. Frequent seasons of prayer and conference were held. The people of God were much revived, one soul at least was hopefully converted and many were led to exclaim, 'It is good to be here!' Surely the fruit of that meeting must be visible before the year shall close."

Washington was the church which entertained in 1865.

Moderator, E. Gunn, clerk, Littler. E. Russ preached the sermon. Rev. D. F. Carnahan is pastor at Burlington, J. C. Burkholder at Brighton, and C. Darby at Fairfield. Rev. W. R. Woodruff has held the ground at Columbus City since 1851. The church express anxiety concerning his health. The Benton Church numbers 60. Some one wrote about this time "Rev. John E. Clough and his wife have gone out from us to India, the first Baptist missionaries from our Association and State on heathen soil." Brother Clough is a member of the 1st Baptist Church in Burlington.

The Association met in 1866 at Richmond. Brother Carnahan preached the introductory sermon and was chosen Moderator, and N. Littler clerk. Some of the churches have enjoyed special tokens of divine favor. Fairfield reports 37 baptized and 60 additions in all. Brother Darby is still pastor and they are building a neat chapel. About this time Hon. M. A. McCoid was converted and united with the church of which he has been a member since. Burlington 2d Church—the fruit of a revival among the colored people, report 17 baptized, Rev. John Warren pastor. Mt. Pleasant 1st church 16, 2d Church—colored—12, Pisgah, W. E. James pastor, 24, and Washington, Father Thompson, 20 baptisms. Rev. E. Ward is preaching at Richmond and Davis Creek, D. W. Shacklee at Huron, and in the west part of Henry county a faithful little band of Swedes, who have been holding on for several years alone, have Rev. L. L. Frisk for their pastor, and are received into the Association. Rev. L. Frescoln is preaching at the Jefferson Church. Churches 18, pastors 12, baptized 254, total membership 1447. Amount of benevolent contributions \$1240.35. For the Convention, \$264.

Met at Fairfield. Rev. E. Gunn preached the annual

sermon and was elected Moderator; N. Littler clerk. Rev. D. F. Carnahan having resigned at Burlington, 1867. Rev. J. B. Fuller has become pastor. Brighton has settled Rev. D. Morse as pastor. Rev. W. E. James, pastor at Pisgah, is away on leave of absence, and they are anxiously praying that he may be restored to them in health. At Columbus City Rev. W. R. Woodruff, who has so faithfully served the church as pastor for 17 or 18 years, has resigned on account of ill health, and Rev. J. L. Cole is their pastor. Danville is without a pastor but Rev. S. West settles with them before the year is out. Rev. Richard King well known further north in the State, and destined to be favorably and well known here, has begun preaching at New London. Rev. Charles Thompson having resigned at Washington, where he has faithfully served the church twelve years, Rev. A. Pratt has settled with them. At Richmond Rev. A. C. Sangster of Iowa City is administering rich gospel food to the church. Father Sangster is an English Baptist, and possesses a mind and heart exceptionally well stored with knowledge of divine things. More than one night did the way-faring General Missionary of those days spend with this old Father in Israel, listening to his profitable talk. The pastor at Pisgah supplied the Benton Church a part of the time and in connection with the labors of Rev. Moses Parker, Colporteur of the American Baptist Publication Society, they have been blessed and 14 have been baptized into their fellowship. The New Sweden Church spoken of last year, in Henry county, report 24 baptisms and 30 additions in all; but Rev. L. L. Frisk has left them and they are without a pastor. Churches, 18; pastors, 14; baptized, 102; present membership, 1465; contributions to the Convention this year \$417.34; total benevolence reported \$1614.43. It is a year of change in pastors, but of activity and success other-

wise. Thirteen of the 18 churches have meeting houses.

Met with the 1st Baptist Church in Burlington. Rev. C. Darby preached the sermon and was elected Moderator, Prof. Jas. Henderson clerk. A church at Ainsworth organized in May last, was received with 14 members. The year has been one of faithful holding on but not much gain. Several pastors settled last year did not stick, and one or two have resigned who have been longer on the field. Rev. W. E. James is missed at Pisgah and Rev. S. Brimhall is their pastor. Rev. P. Morse left Brighton and they are destitute and much discouraged by reason of the influence the Adventists are exerting in the community. We remember visiting Brighton during this infliction, and it was one of the worst of the efforts of that aggressive people to build up by tearing down other interests, and for a time wonderfully successful, "carrying away" many people with them. Rev. E. Ward is preaching at Richmond where Father Sangster was last year, and Rev. A. Pratt is succeeded by H. A. Barden at Washington. Two of the members of the Richmond Church, J. W. and J. P. Coffman are attending the Baptist Theological Seminary at Chicago. There are now 19 churches, 10 pastors, 89 baptisms reported, and a total membership of 1485. In 1869 the anniversary was at Mt. Pleasant. J. B. Fuller preacher and Moderator, R. King clerk. We find this year A. W. Sutton at Ainsworth, W. R. Woodruff in charge again at Columbus City. Brother King succeeding S. West at Danville, where he is to make his home. Rev. J. Warren is preaching at Jefferson. Rev. H. Burnett at Pisgah, and Arthur Stott at Washington. Baptisms 121, of which number Brother Gunn reports 43 at Mt. Pleasant. Rev. E. Burkett of the Burlington (colored) Church died during the year. The liquidation of a debt, and the general prosperity of the church attest his fidelity as a minister of

Christ. For the next five years, 1870 to 1874, the Association held its anniversaries at Danville, Pisgah, New London, Jefferson and Spring Creek. The Moderators were Eber Crane, R. King, W. L. Brown, R. W. Benton, and A. E. VanMeter. The clerks were A. E. VanMeter the first three years of this period and S. A. Flanders the last two. The preachers of the introductory sermons were W. H. Lane, L. W. Hayhurst, W. L. Brown, R. W. Benton and J. H. Storms.

This is the sixth time that the Danville Church has entertained its Association since the organization of the Des Moines Association. The organization of the 1870, Washington Association has reduced the membership and territory of this, making it now one of the smaller bodies of this class in the State. Rev. L. W. Hayhurst, who is connected with Burlington University has succeeded J. B. Fuller as pastor. J. C. Cary is serving the Colored Church in Burlington, H. H. Parks at Brighton, J. Lee at Jefferson, W. Webster at 2d Mt. Pleasant (colored) and T. J. Penney at Pisgah. The Mount Carmel Church was received. In 1871 we note the introduction of the South Hill Church, Burlington, with 28 members, and Spring Creek, six miles west of that city, with 35. Pastor Gunn has closed nine years' faithful labor at Mt. Pleasant, and is succeeded by Rev. W. L. Brown. A house had been erected by the untiring efforts of Brother Gunn, which is the best in the place, but adverse influences make it a great struggle for the church to maintain the position thus hoped to be given it. The New Sweden Church noticed in 1865, L. L. Frisk then pastor, has been reported in the minutes of recent years without change until now. Rev. Peter Carlson is pastor and four have been baptized and they report 30 members. Fairfield reports C. B. Egan as pastor. In 1872 Rev. J. E. Hopper has appeared as pastor at Burlington, J. R. Shanafelt at Fairfield, J. W. Coffman at New London,

and J. B. Fuller is supplying South Hill Burlington, and D. Simons is at Beulah, a new organization in the northeast part of Henry county on "Canaan Prairie." In 1873 Brother Brown has resigned at Mt. Pleasant and removed to Ottumwa. J. H. Storms has succeeded J. R. Shanafelt at Fairfield, and A. F. Sharpnack is at Spring Creek. A year of cheering revival work. Burlington reports 42 baptisms, Danville 30, 1st Mt. Pleasant 33, Mt. Pleasant (colored) 15, New London 16, and Spring Creek and Fairfield each 6; baptisms in all 153, total membership 1171; a gain of 185. In 1874 J. W. Coffman has resigned his two years' pastorate at New London. G. H. Berry is supplying Beulah, E. Crane at Mt. Carmel, and M. Sutton at Mt. Pleasant, and the Colored Church at Mt. Pleasant has A. Colston for pastor, and at Burlington G. W. Shelton.

For the years 1875 to 1880 the meetings of this Association were at Mount Carmel, Pisgah, Danville, Burlington, Fairfield and Mount Pleasant. Introductory sermons were preached by R. King, Wm. Wilder, T. J. Penney, J. F. Merriam, King again, and E. C. Spinney, D. D. Moderators, E. A. VanMeter, King, W. W. Perry, and A. H. Stutsman. Clerks, L. E. Wortman, W. B. Murray, M. A. McCoid, F. T. Parsons, and B. F. Crane. In 1875 we are introduced to several new pastors. J. Frey at Fairfield, L. M. Berry at Mount Pleasant, B. F. Goldsby, from Western Iowa, at New London and Mount Carmel, George Chambers of the Burlington Colored Church and G. H. Berry supplying Beulah and Jefferson. The Benton Church, beginning in 1864 with the baptism of over 100, has dwindled down to 5 members and is practically extinct. The same is true of the Huron Church.

In 1876 we find Rev. J. F. Merriam pastor at Mount Pleasant, M. T. Lamb at Spring Creek, and I. H. Denton at New London. Rev. A. F. Sharpnack had been two or

three years at Spring Creek and is succeeded by Brother Lamb. The Morning Sun Church was received 1876. In 1877, J. D. Stapp pastor. A committee made a report on the Benton and Huron Churches, by which it appears that the Benton Church, uniting with this body in 1865, made no report after 1867 when 14 baptisms were reported; that including the 103 baptized the year of its organization, 117 persons have been immersed into this organization, and but three members can now be found. That the Huron Church united with the Association in 1861 with 16 members; reported 6 baptisms and 24 members in 1862, and 7 baptisms and 30 members in 1864; that they have made no report for 13 years, and only 4 members can now be found. In all 29 persons have been baptized in connection with this field. Both of these names were thereupon dropped from the records of the Association. How many of the persons baptized on these two fields were genuine converts, how many have removed to other fields and are fulfilling their baptismal vows, and how many have gone to join the church triumphant above, none can tell. But we have here an illustration of the losses to our statistical and historic registers that are continually taking place in the same way.

The report on the state of religion in the churches this year says, among other excellent suggestions: "There has been but little revival in our churches, (and pastors and people will grow restless as soldiers in camp with nothing to do.) We must be up and doing the will of the Master or we die." Mention is made of the death of Rev. John Warren, with a number of others in the Burlington Church. The Fairfield Church, under the lead of Rev. James Frey, have built a good meeting house and parsonage, but they have been led into great trouble by the failure of a contractor, and greatly need christian sympathy and prayer.

The pastor has resigned. Churches 14, pastors 9, baptisms 80, other additions 57, total membership 1103. Rev. H. W. Thiele has succeeded pastor Frey at Fairfield. Joel H. Austin is preaching at Spring Creek, and Rev. J. D. Stapp at Morning Sun and Beulah, W. M. Washington at the colored church Mount Pleasant, G. H. Berry at Jefferson, and I. H. Denton at New London and Mount Carmel. In 1878 J. E. Hopper has resigned at Burlington and is succeeded by his friend Rev. J. C. Hurd. Brother Hopper served the church, and the denomination in Iowa, to very great acceptance for about six years, and then returned to New Brunswick. His cultured mind, his genial and excellent spirit, and his valuable counsels will long be remembered by his Iowa brethren. At the meeting in 1878 Rev. E. C. Cady reported for a special committee on "History of the Association," and read such items as he had been able to gather, all of which was referred to a committee on printing, etc., but, so far as the present gatherer has been able to find out, that was the end of the matter. Gone, we suppose, into the historical waste basket. In 1879 we find Rev. H. Shallenberger preaching at Danville, J. H. Miller at Jefferson, and W. A. Welsher, following Brother Merriam, at Mount Pleasant. Rev. T. J. Penney is still at Pisgah, but 6 of the 11 churches in the Association are without shepherds.

The lamented death of Dr. Hurd is recorded in 1880 and he is succeeded by Edwin C. Spinney, D. D. The death is also mentioned of Col. John S. David, 1880. of Burlington, and Deacon P. A. Lee, of Mount Pleasant. Brother Lee, as one of the most devoted and consecrated burden-bearers in the Mount Pleasant Church during their long struggle to build their meeting house and maintain their ground under great difficulties, deserves special mention. He has gone to a well-earned rest.

Rev. R. J. Langridge has succeeded Rev. W. A. Welsher as pastor at Mount Pleasant. Rev. J. H. Miller is preaching at Beulah, Mount Carmel and New London. Fairfield and Jefferson report no pastors and Spring Creek and Morning Sun send no letters. Rev. E. C. Spinney, the new pastor at Burlington, comes from Concord, New Hampshire, but he is not a stranger in Iowa, having spent a number of years as pastor at Pella, at an earlier date. Rev. W. A. Welsher, late pastor at Mount Pleasant, has gone to take charge of the church at Harlan, Iowa, in the Council Bluffs Association.

The Twenty-second Anniversary took place with the Pisgah Baptist Church. Rev. J. H. Miller, Moderator,

1881. Rev. George A. Hertzog, clerk. Rev. R. J. Langridge, of Mount Pleasant, preached the introductory sermon from Isaiah 54: 2: "Lengthen thy cords and strengthening thy stakes." Danville mentioned in their letter the loss by death of Deacon E. Cady, who has been an active member of that church for forty-two years. But few men have a record for benevolence, according to their means, equal to that of "Father Cady." Few meeting houses or other Baptist enterprises anywhere in this part of Iowa but have some offering from him registered within their walls. Rev. H. Burnett, of Mount Pleasant, "departed this life January 8th, 1881, aged nearly 80 years," for 38 years connected with this church. Burlington reports 32 Baptisms; Danville 5. Rev. R. H. Tracy is preaching for the Beulah and Jefferson churches. After an interval of nearly two years without regular preaching the Fairfield Church have procured the services of Rev. G. A. Hertzog, and are somewhat encouraged. Debt gradually diminishing, having received timely aid from the Home Mission Society for which they are thankful. This Association has two representatives in the For-

eign Mission field. Rev. John E. Clough and Miss Norwood.

Met with the Danville Church. Rev. G. A. Hertzog, of Fairfield, preached the introductory sermon. Rev. E. C. Spinney, D. D., Moderator, G. A. Hertzog, clerk. 1882. Rev. H. Shallenberger closed his labors with the Danville Church last April, and Rev. S. H. Mitchell has accepted the unanimous call of the church to begin his labors with this meeting.

The South Hill Baptist Church, Burlington, having lost visibility and almost its property, some time ago, has been redeemed by the persistent, cordial and unselfish interest of Dr. E. C. Spinney, pastor of the First Baptist Church, and his noble wife, the property and the Walnut Street Baptist Church has been organized and duly recognized by a council of brethren, and is now received into this body with 61 members. Rev. C. E. Higgins is the pastor. The First Church, of Burlington, the pastor being assisted by the evangelist, Rev. O. L. Leonard, in a series of meetings, has had a great revival and reports 129 baptisms and 16 received by letter. Rev. R. H. Tracy has been ordained during the year pastor of the Beulah and Mount Carmel Churches, and the latter has moved its meeting house to the village of Yarmouth, and neatly fitted it up. The church now takes the name of the Yarmouth Church. The Mount Pleasant Church, since their last letter to the Association, has been led in a strange path. On the 17th of June their beautiful house of worship was laid in ruins by a cyclone. "It seemed like a crushing blow to a church already weakened by the losses of able members to whom they were accustomed to look for help in all undertakings of the church. For some time after the event the prospect of rebuilding seemed hopeless," but "waiting the indica-

tion of Providence, there seemed to be a way opened. The Lord raised up friends who were not themselves connected with the church, who said 'go forward and we will help you.'" So the old church, weakened and afflicted, are making a heroic effort to maintain the ground gained by so many years of toil and sacrifice, and they are worthy of the sympathy and aid they ask. There are now in the Association 11 churches, 7 pastors, 145 baptisms reported and a total membership of 1,017. The baptisms, it will be seen, are mostly in the First Burlington Church. Walnut Street reports one; Fairfield 4; Pisgah 4, and Yarmouth 7.

The Association met at Yarmouth. Rev. J. R. Murphy, D. D., Moderator, and Rev. A. W. Fuller of Burlington, clerk. Rev. C. E. Higgins preached the introductory sermon. Rev. T. J. Penney of Pisgah, after serving thirteen years as pastor has resigned and removed to Nebraska, and the Pisgah Church are without an under shepherd. Rev. A. W. Fuller has been called as assistant pastor of the 1st Burlington Church. Dr. Spiney, under the double labor of pastor of the church and president of Burlington College, has broken down in health and is now east seeking restoration. Many prayers are continually being offered in his behalf that he may be completely restored. Rev. J. R. Murphy, D. D., who retired from the 1st Baptist Church Des Moines a few years ago, and settled on a farm near Winterset for a few years of rest, has been restored to health, and has been fortunately secured to take charge of the arduous work of building up again at Mt. Pleasant. Rev. C. J. Thompson has succeeded Brother Higgins at Walnut Street Burlington, and Bro. Higgins has settled at Independence, Iowa. Rev. E. W. Hunt is pastor at Fairfield, Rev. G. A. Hertzog having resigned to take charge at Creston. The writer of these sketches, having been in the Association just one year, is

now the senior pastor in the Association engaged in the work. The year has been one of spiritual dearth. The only baptisms reported are, Beulah 4, Burlington 1st 4, Walnut Street 9, and Danville 5. Churches 10, pastors 6, baptisms 22, total membership 969. Rev. John Wilson, recently from England is pastor at Yarmouth. The Association met at the 1st Burlington Church in 1884. S. A. Merchant of of Danville clerk. Not much advancement to note this year. Mt. Pleasant reports 11 baptisms, Walnut Street 7, and Danville 2. Dr. Spinney has resigned the pastorate to give his entire time and energy to the excellent work he is doing as president of Burlington College, and Rev. A. W. Fuller is now pastor in full charge of the 1st Burlington Church. Rev. John Wilson pastor at Yarmouth and Beulah died during the year. Rev. S. H. Mitchell is just closing his labors as pastor at Danville. This year is the semi-centennial of the organization of the Danville Church, and of the beginning of Baptist work in Iowa. The beginning of these Historical Sketches of Iowa Baptists, is the only effort to signalize this fiftieth anniversary.

Mt. Pleasant is the place of the meeting this year. J. W. Burdette, Moderator, and Rev. C. J. Thompson of Walnut Street, Burlington, clerk. Another year of 1885. meagre spiritual results. Mount Pleasant reports 9 baptisms, Fairfield 8, Walnut Street 5, and 1st Burlington 1. Churches 9, pastors 5, baptisms 23, total membership 932. Fairfield and 1st Burlington are without pastors. Rev. A. W. Fuller becomes pastor at Vinton, Iowa. Before this sketch closes, a singular coincidence of returning to former, if not to first loves, takes place. Rev. R. King has already returned to the pulpit at Danville, where he labored so long and so faithfully. Rev. Isaac Leonard, for many years pastor at Pisgah, and who has been living in New Jersey for a score or more years, has returned and is again preaching at

Pisgah, and now comes Rev. G. J. Johnson, and returns to his first love at Burlington. Many hearts must rejoice in the Burlington Association, and perhaps some ancient men, as in Zerubbabel's time, who remember the former days, may mingle weeping with the rejoicing at the comparison of our present state with those former days. May it yet be that the return of those brethren may be as the coming anew of the Messiah to his temple, and the glory of these latter days may be even greater than the former.

In 1886 the Association met with the Walnut Street Church Burlington in the most remarkable session it had held for many years. J. W. Burdette was again Moderator, and Rev. H. M. Jones clerk. The meetings of the body throughout were pervaded by a deep spiritual sentiment and the delegates were often in prayer, being called thereto by the Moderator, at every opportunity while waiting for committees to report. The deep devotional character of the sessions was a hopeful indication of the refreshing presence of the Lord, which has since, at least in the church which entertained the body, been brought to partial fruition.

As we close this record January 1887, it is with but little change to record. Only 22 baptisms are reported and 799 members in 1886. The 1st Baptist Church Burlington has just dedicated its beautiful new edifice, erected at a cost of nearly \$25,000, and Dr. Johnson is laboring very hard to build the spiritual house of the Lord. Rev. Henry Williams succeeded C. J. Thompson as pastor at Walnut Street, Burlington, in 1886. He is laboring with marked success in that field. As we close this sketch he has, during the present winter, baptized 21 and the work goes hopefully on. The number of persons admitted to the churches of the Burlington Association, since and in closing the

year 1860, by baptism alone, saying nothing of those who have come in by letter and on experience and former baptism, is 2026. The largest number of members reported in any one year was in 1868, the membership of that year being 1485. This was just before the organization of the Washington Association, which reduced the membership in this Association, while it was greatly increased on the field that the body had occupied up to that date. For instance, add to the number reported in 1870, the next year but one, 1142, the number reported in the Washington Association by churches formerly belonging to this, and we have 1546, and as the years advance the number from the same churches would doubtless increase. So that while the statistics of the Burlington Association give, at first view, the impression that the cause has greatly declined in the last few years, when we take all the conditions into account the decline is not so great as it seems.

Nevertheless, it must be admitted that there has been in these older fields generally, a relative decline, and perhaps there is no better place than here to say a word on the importance of awaking to vigorous and effective Missionary work in these older fields, and especially in and about the cities. The relative increase of city over rural populations for the last quarter of a century has been startling. The cities are fast coming to rule the social, material and political interests of the whole country, and rum, pleasure and other demoralizing forces which center largely in the cities are seeking, more and more to dominate the whole. The remedy for these tendencies must be sought in leavening both city and country with the saving power of the Gospel and the righteousness of the Bible. Oh! for a general awakening and consecration of the resources that are being wasted on levity and lucre.



CHAPTER XXXIII.

WASHINGTON ASSOCIATION—AN ORGANIZATION WITH A HISTORY PECULIAR TO ITSELF—SOME OF THE OLDEST CHURCHES—SPECIAL FEA- TURES — 1869 TO 1886.



UCH is the relation of the Washington Association to the history that has been given in the previous chapter that we give it place here as a continuation. The origin of the older churches takes us back even to the old Des Moines Association, so that, though a young Association it nevertheless has the marks of age.

On the 11th of September, 1869, according to previous arrangements, delegates met at the New Haven Church, 8 miles west of Washington, and organized themselves into the *Washington Baptist Association*. There were represented the Ainsworth, Talleyrand, Washington, Columbus City, Davis Creek, New Haven and Richmond Churches. An opening sermon was preached by Rev. A. W. Sutton, from Acts 17: 6. Rev. W. R. Woodruff was elected Moderator, N. Littler, clerk and Calvin Craven, treasurer. Rev. Arthur Stott reported for a committee previously appointed, a Constitution and By-Laws which, after discuss-

sion and amendments, were adopted and the organization completed. The following roll of churches appeared in the Minutes of 1869: Ainsworth, 16 members; Columbus City, 111; Davis Creek, 48; New Haven, 78; Talleyrand, 37; Richmond, 104; Washington, 53; Zion, 98. Churches 9, members 555. The situation gives promise of a history differing in some respects from other like bodies in the State. It is located where nine Baptist churches, comprising over 500 members, are thickly clustered, having Washington for a center, and any one of which, as well as the center, can be reached without much travel. The committee on state of religion in making a note of this peculiar situation, say further, "In parting with the Burlington and English River Associations, none but the kindest feelings exist between these churches and those Associations; and we pray the Lord of the harvest to increase them a hundred fold. Brethren we have cast ourselves into the breach to fight the Lord's battles, let us equip ourselves for the work and prove ourselves good soldiers of the Captain of our Salvation." The pastors at the time of organization were: A. W. Sutton, Ainsworth, W. R. Woodruff, Columbus City, J. M. Wood, New Haven, Arthur Stott, Washington and E. Ward, Zion. The Zion Church reported 61 baptisms; New Haven 10; Columbus City 2, and Washington one.

For the years from 1870 to 1875, the anniversaries of the Association were at Davis Creek, Zion, Washington, Richmond, New Haven and Columbus City. The introductory sermons were preached by Brethren J. M. Wood, A. Stott, S. M. Cramblet, E. C. Cady, Father Warren and J. H. Miller. The Moderators, in the order named, were: Deacon A. A. Smith, Wood, Cramblet, J. P. Coffman, Warren and Miller. N. Littler was the only clerk during these years and up to 1884.

The first anniversary in 1870 revealed a beginning of marked activity. An enterprise had been inaugurated at 1870. the first meeting for establishing a Book Fund.

Also Special Mission work in the Association. In connection with a temporary Mission conducted by Brother Wood, pastor at New Haven, the Eureka Church, six miles southwest of Washington, was organized and a good brick house built costing \$1594.66. The church was received into the Association with 25 members, 12 of them received by baptism. The Howard Grove Church was received from the English River Association, H. H. Parks pastor. There were 87 baptisms reported and 644 members. Pastors J. W. Coffman of Richmond and J. P. Coffman of Zion Church are in addition to those before named. Brother Stott resigned about this time at Washington. It was resolved in 1870 "That we take immediate steps to collect and preserve the history of this Association, and that Brother Littler be our historian." In 1871 we find Rev. S. M. Cramblet pastor at Washington and Richmond, E. Ward preaching at Ainsworth and Davis Creek, A. Stott at Columbus City, and J. P. Coffman still at Zion. In 1872 the Louisa Center Church was received. Rev. A. W. Sutton appears again at Ainsworth. E. C. Cady is at Washington, and J. B. Hawk at Howard Grove and Tallyrand. From the first this Association has had a monthly conference, which is now mentioned in the report of the committee on State of Religion in the Churches as "A power for good, the influence of which cannot be fully estimated. Social ties are created by it, and it calls out the talent, ability and energies of all, and at once becomes the academic and normal school of the Association, and a means of improvement and growth in the knowledge of the way to work in the Master's service." This monthly conference seems to be at the same time a sort of executive

committee of the whole, having charge of the benevolent work of the Association. This year, at a meeting at Louisa Center, it adopted the building of a Baptist church at Keota as an object of concentrated effort. This the Association approves and already the work is well under way. The meeting was enlivened just at its close by the arrival of Rev. J. E. Clough, who had been expected earlier, but failing of the necessary railroad connections did not arrive until this late hour, when he addressed the Association for 30 minutes. In anticipation of his coming, however, a collection of \$67 cash had been taken up for Foreign Missions, and the amount of \$775 pledged toward the endowment of the Telugu Theological Seminary in India. A collection was taken up for "Our distressed sister, Hannah Beard, the church builder, now in Chicago receiving medical treatment for disability caused by railroad accident while engaged in her noble enterprise," which collection amounted in cash to \$19.16.

In 1873 the Keota Church was received with 24 members, 13 of whom had been received by baptism. Rev. Jas. Frey is preaching at Keota, W. N. Whitaker at 1873. Richmond, and E. Ward at Columbus City and Davis Creek. Brother Wood served part of the year as Missionary of the Association. He has resigned at New Haven after a successful pastorate of six years since the organization of the church. In 1874 we find recorded a decided increase of spiritual interest; 113 baptisms are reported and 675 members. Rev. John Warren is pastor at Ainsworth, J. H. Miller at New Haven, J. T. Long at Howard Grove, R. M. Tracy at Keota, C. Brooks at Louisa Center, and N. H. Daily at Richmond. Brother Ward at Davis Creek and Cramblet at Washington are still holding on. Rev. J. P. Coffman has resigned a three years' pastorate at Zion. Of the baptisms reported this year, Ainsworth is

credited with 10, Davis Creek 30, Richmond 28, New Haven 8 and Washington 35.

The Brighton Church transferred its connection, in 1875, from the Burlington Association; J. C. Johnson pastor.

Talleyrand, under the lead of Brother Tracy have • 1875. built a neat chapel and are looking for a revival. Rev. J. M. Wood, one of the most active workers in this Association from its organization, has removed to Pella and become the Financial Agent of the Central University. At the anniversary in 1875, Brother Bronison, one of the oldest members of the Columbus City Church, gave a touching account of the feeble condition of the Baptist cause in Louisa county, and the religious destitution among other denominations in the county, and quite an interest was awakened in behalf of a better provision to meet this destitution. A committee was appointed consisting of Elders Woodruff and Ward, and Brothers Bronson and Jennings, to lay the matter before the State Convention, and to urge upon it the duty of taking prompt and effective action, and pledging the Association to assist, and a subscription amounting to \$62 was promptly pledged to aid on the part of the Association.

The Eighth Anniversary was held at Talleyrand. In the absence of the preacher or alternate appointed last year, Rev. A. V. Bloodgood, of Washington, was 1876. invited to preach, which he did from Acts 5: 20. Elder R. M. Tracy was elected Moderator, N. Littler, clerk. Rev. S. M. Cramblet after several years of service at Richmond and at Washington, has taken his departure for another field of labor, and Rev. A. V. Bloodgood has succeeded him at Washington. Rev. John Warren still holds on as pastor of the Ainsworth Church. Rev. R. M. Tracy is now supplying Keota and Talleyrand, J. H. Miller

Eureka and Howard Grove, and N. H. Dailey, Richmond and Zion. Rev. J. C. Johnson is preaching at New Haven. From 1877 to 1880 the respective annual gatherings were at Ainsworth, Washington, Brighton and Zion. Moderators: J. M. Wood, two years, A. Robbins and Wood again. Annual sermons were preached by A. V. Bloodgood, M. D. Murdock, A. Robbins and Wood. In 1877 three new churches were received, Pleasant View, Iowa County, Wapello and Toolesboro. A year of spiritual development was granted to the churches. *Three hundred and ten* baptisms were reported and a total membership of 1,134. Every church in the Association reported baptisms, the smallest number being two, at Columbus City and the largest 59, at Talleyrand. It is doubtful if a parallel to this increase, all things being considered, can be found in the history of Iowa Baptists. The committee on "State of Religion" said, "The sense of increased responsibility in the churches, the care of the tender lambs of the flock, added to the fold, the new fields of labor opened up, and our largely increased duties in many directions press us to exclaim 'who is sufficient for these things?'" Rev. M. D. Murdock labored part of the year as a missionary in Louisa county, a result, probably, in part at least, of the interest awakened two years earlier at the meeting in Columbus City. Rev. B. H. Brasted spent several months in evangelistic work, "assisting in the most of the churches." Rev. John Warren, for a number of years the faithful and most beloved pastor at Ainsworth, quietly passed away during the year. Also Mrs. Rebecca Groat, mother of Rev. E. G. O. Groat, a member of the Columbus City Church. Rev. J. M. Wood has returned to this field as pastor at Ainsworth. M. D. Murdock is supplying at Columbus City and Louisa Center and E. B. Porter is pastor at Zion.

In 1878 the Riverside Baptist Church was received. Rev. A. Robbins has succeeded Rev. A. V. Bloodgood at Washington, Rev. James Jeffreys is preaching for the Columbus City and Louisa Center Churches, and Rev. A. C. Kelly, brought up in this neighborhood, is the pastor at Riverside and Davis Creek Churches. Brother Robbins preaches also at Eureka. The revival interest of last year has been reasonably well sustained. Churches 17, pastors 10, baptized 119, added in other ways 77, total membership 1118. It is remarked in the able report on the State of Religion, that the number of dead branches cut off in the necessary process of pruning has about equaled the additions. The total number of additions, as seen above, is 196. The number excluded and erased is 187. After the phenomenal ingathering of the last year it is not surprising, in the light of experience, that this pruning should have been *needed* so soon after, but is rather a proof of vitality in the churches that it is so faithfully done. Rev. N. H. Daily has closed his work at Richmond, and is supplying Howard Grove and Brighton. In 1879 Rev. T. H. Jones is found pastor at Zion.

A change of the constitution brought the meeting in the middle of the week. It was an experiment, but in the minutes for 1880 we find this said of its success: "The lingering doubt, heretofore existing in the minds of some good brethren, that our anniversary meeting could not be successfully held during the middle of the week, especially in the busy season of the year, was completely and satisfactorily removed by the large attendance at this, the first annual gathering held under the new arrangement." Only one baptism was reported this year, while on the other hand the spirit of active benevolence was an advance on the last year. Rev. E. A. Spring is preaching at Brighton and Howard Grove, A. J. Delano at

Keota, and H. L. Steele at New Haven. Rev. J. H. Miller, who has been an important factor in this Association for some six years, is missed from its councils, though still in the neighboring association, the Burlington. For the years 1881 to 1886 the places of annual gathering have been Howard Grove, New Haven, Richmond, Washington, Ainsworth, and Columbus City. The annual sermons have been delivered by Gilman Parker, W. T. Rice, R. J. Langridge, W. L. Wolf, W. D. Elwell, and N. B. Raideren. The Moderators have been J. M. Wood, A. A. Smith three years, W. D. Elwell, and Smith again. N. Littler continued as clerk till 1884, and N. B. Raideren has served the two years since.

In 1881 Pastor Robbins has resigned a three years pastorate at Washington and Rev. Gilman Parker has succeeded him. W. J. Hatch is preaching at Columbus City, and other points, and George E Eldridge at New Haven and Tallyrand. Rev. A. Robbins has removed from Washington to Centerville, Iowa. In 1882 Brother J. M. Wood, so long and actively connected with the work in this Association and State, has removed from the State and become a citizen of Harper, Kansas. An interesting communication from him was read, and the clerk directed to make suitable response. Rev. T. H. Jones for the last three years a pastor in the Association is also missed from the pastoral roll, and Rev. L. W. Atkins is the pastor at Richmond and Zion churches. At Washington Rev. Gilman Parker resigned to accept the appointment of State Sunday School Missionary, and the church have called Rev. R. J. Langridge to the pastorate. Rev. W. T. Rice is preaching at Ainsworth, and Rev. Jacob Kissell at Louisa Center and Columbus City. Rev. William Elliott, one of the earliest pastors of the Washington Church—active on this field more than thirty years ago—was present at this

meeting, fresh almost as youth, and is preaching to the Howard Grove Church.

The meeting at Richmond in 1883 was the Fifteenth Anniversary. Rev. W. L. Wolf is pastor at Keota and reports 10 baptized. Richmond, L. W. Atkins 1883. pastor, reports 14. Only two other baptisms in the Association. For two or three years a spiritual dearth has prevailed. Rev. C. L. Custer, of Bonaparte, is supplying Ainsworth half the time. Rev. G. M. Vallandingham at Howard Grove and Father Elliott at Davis Creek and Louisa Center, also Jacob Kissell at Columbus City, Toolesboro and Wapello. In 1884 we find the Wapello Church disbanded, and Pleasant View and Eureka dropped from the minutes according to rule. This reduces the Association to 14 churches, only three or four pastors, 40 baptisms reported and 685 members. A strong appeal was made to the State Convention to aid in the support of a missionary in this field.

At the meeting at Ainsworth in 1885, it appeared that not a settled pastor in the Association was in it the year before. Brother Custer supplying at Ainsworth 1885. half the time since 1883, but not living within the bounds of the Association, was the only seeming exception to the above remark. The settlement of several new pastors is, however, a hopeful sign. Rev. N. B. Raideren at Washington, W. D. Elwell at Keota, New Haven and Zion, W. L. Wood at Columbus City and J. T. Long at Howard Grove, are the pastors. The record for 1886 is a decided improvement again. Keota reports 53 baptisms and Washington 18. Altogether there are 83 baptisms, 41 other additions and 689 members in 13 churches with five pastors. Rev. Amos Weaver is pastor at Keota. Other pastors named last year.

The history of the Washington Association has had, as already intimated, some distinguishing features, that make it a study by itself. 1st. Its circumscribed territory and the close neighborhood of its churches to each other. How it contrasts with many of the earlier Associations where attendance on the annual meeting, or a visitation of a missionary character would require, often, the traversing of 50 or 75 and some times more than a hundred miles. In this Association the distance of the farthest churches from each other has at any time been scarcely more than 30 miles, and a majority of them come within a circle of 25 miles. All but one or two are situated in the two counties of Washington and Louisa. Circumscribed, too, by working Associations on every side, there could not be the feeling of "land to be possessed" beyond the present limits, so that the zeal of the body could spend itself on its own narrow field. Not in a selfish sense, for the Washington Association has from the first been to the front in its zeal in behalf of the world, but the cultivation of the home field as a special object of effort has been the more effectual, doubtless because of these circumscribed limits. Again this Association, in the very beginning, incorporated into its life some methods that have not been so well tried in any other in the State. It is too soon to determine the ultimate practicability and utility of these methods, and whether the limited territory has not favored them as a wider range would not, may be a question, but a brief review of one or two of these may be profitable as it is.

Before the meeting for the organization of this body, at the recognition of the Zion Church, in May, 1869, the "monthly ministerial and lay conference" was inaugurated and at the meeting of this conference, in Washington, in July, "a fund of \$50.00 was raised to purchase books to sell and distribute throughout the country as a means,

under God, to circulate the truth as it is revealed in the Bible," etc. Upon the organization of the Association this movement was endorsed, and the Book Fund was increased to \$132, and it was provided that the monthly conference of ministers and members should constitute a board of directors, to whom report might be made when they should direct. This book enterprise was started by voluntary colporteur work on the part of Brethren Wood and Ward, and at the First Anniversary of the Association, that is the second meeting at Davis Creek this report was made: "Books and tracts bought to date, \$530.73. Amount disposed of, \$323; about 15 per cent of which has been given away. Books on hand, \$207.73; on which a debt of \$27.28 remains unpaid." The same report also states that the monthly conference has been regularly held during the entire year, and has been generally well attended and alway interesting. "At each meeting, with perhaps a single exception, not less than two sermons were preached," besides essays on practical religious topics and appropriate devotional exercises.

In 1872 Elder Ward, Missionary Colporteur reported : "Books and tracts on hand last year, \$118.51. Bought during the year \$107. Sold during the year, \$109. Balance stock on hand \$116.51. Amount uncollected \$4.64. Cash on hand \$23.66. Total assets \$144.81. In 1873 Brother Ward is still Colporteur and Agent of Book Fund. He has sold during the year books and tracts to the amount of \$88.71, has paid for books, etc., \$87.50, and has cash on hand \$25.05 and balance of assets \$175.72. In 1875 Brother Ward, still Missionary Colporteur reported for two years. He had sold \$148.85 worth of books and tracts ; had paid out for new books and tracts, \$193.95 and had a balance on hand of \$156.32. In 1878 Brother Tracy made a report of fourteen months in which he had sold about \$100

worth of books. There was at this time belonging to the Book Fund in money safely loaned, \$51.45. Nearly all the Colporteur work, if not quite all, had been free of charge; volunteer work done by the brethren named while acting as pastors. In 1879 a special committee was appointed to take charge of and superintend the "Book Concern." Brethren Littler, Wood, and Jeffries were the committee. Later on the clerk of the Association seems to have been made the custodian of the Book Concern, and made report annually of purchases, sales etc., amounting to hundreds of dollars. In 1882 a proposition was introduced to divert the funds of the Book Concern into a permanent endowment fund, the interest to be used for the relief of the families of deceased Baptist ministers residing within the bounds of the Association, and to provide for the regular increase of the principal of said fund. The whole matter was referred to a committee to report at the next annual meeting, consisting of Rev. R. J. Langridge: Rev. L. W. Atkins and the Moderator, Deacon A. A. Smith. The following year, 1883, report was again made by the custodian of the Book Concern by which it appears that the cash in the Fund amounted, including interest to October 1, to \$100.85. The special committee appointed on "Deceased Baptist Ministers' Widows and Orphans' Fund," reported and after discussion the whole matter was referred back to the same committee and Deacon C. Craven added to the committee. The next year, 1884, on report of this committee it was resolved to create such a fund, by taking up a collection annually at the close of the Associational sermon, but it does not appear that the suggestion to divert the surplus of the Book Fund into this Second Fund was adopted. The invested Book Fund in 1884 amounted to \$109.41. A like report in 1885 shows a slight increase of cash on hands. We have deemed this history of a special

enterprise worthy of detail, because as a factor of Associational history it is unique and will at least bear study. It must be admitted that during the last few years the interest has waned to some extent and that in its most prosperous times it has required an amount of gratuitous work that it might be difficult in most Associations to find men so situated that they could render it.

Take it all in all the history of the Washington Association is full of suggestive seed-thoughts in christian activity, than which few bodies can present more. But little appears concerning the Monthly Conference in the annals of the last few years, but it is understood that for the most of the time it has been maintained, though not, perhaps, with quite the success of earlier years. The record as to benevolent contributions and missionary spirit is without doubt better than in most bodies of its strength. In connection with the State Convention we have data for an exact statement which we give, and we have good reason to believe that the contributions to other objects are relatively as good. In the seventeen years of its existence the Association is credited with the contribution in the regular way to the Convention of \$1780.96, or an average of \$104.76 per year. To this may be added a special individual contribution in 1881 of \$406.85, which would make the grand total \$2,197.81, or an average of \$129.22 per year. During this entire period only \$381.96 were appropriated from the Convention treasury for missionary work within the bounds of this Association, and most of the time the churches were contributing more or less for Associational missionary work, under direction of a board appointed from year to year. Brother N. Littler continues to be custodian of the Book Concern, which reports, in 1886, cash on hands \$127.40.

Among the veterans of this Association still living

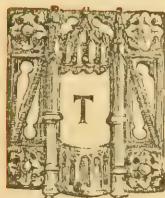
though in feeble in health, is the excellent Rev. W. R. Woodruff. As an illustration of his spirit we take the following extract from a report on the State of Religion in the Churches, presented and presumably written by him in 1874. "By the reading of the letters from the churches, it is plainly seen that an active christian zeal is moving the general interest in the Association to a higher plane than we enjoyed one year ago. The lull that seemed to rest upon us then has been broken by precious revivals and additions to the membership, in several of the churches, and consequently greater consecration to the work of the Master, and from them the brethren along almost the entire line have caught the inspiring influence, and are earnestly pleading the Divine blessing to rest upon the pastors and brethren, * * * that christians may do all they resolve, till many shall stand where Moses stood and view the promised land, and from thence, like him, cross the flood, borne on in angel hands. We do not forget, however, that there are some still reclining by the way, even following at a distance, yet we are glad to know that they follow with uncovered fires ready to blaze into active life. * * * Now, dear brethren, move on to the conquest. Be encouraged by the past. Trust in the presence and help of our dear Redeemer. His arm is not shortened that it cannot save, nor His ear heavy that he cannot hear." This exhortation will always be appropriate to the readers of this sketch in every time and place. We have no better words with which to mark its final close.





CHAPTER XXXIV.

THE ENGLISH RIVER ASSOCIATION—KEOKUK, IOWA—POWESHEIK AND OTHER COUNTIES—ORGANIZED IN 1860—1860 TO 1886.



THREE new Associations were organized in 1860. One of these was the English River Association. This body was organized, and had its first meeting with the Church at South English. Rev. J. C. Miles was its first clerk. There were in the organization 8 churches, 5 of which had never been associated. The following is the list: Brooklyn, J. C. Miles pastor, 13 members; Cedar Creek, J. Frey, 49; Clear Creek, E. Ward, 48; Deep River, J. C. Miles, 31; Montezuma, 11 members; 2nd Pella, Wm. Elliott, 102; 2nd Sigourney, J. Frey, 59; and South English J. Frey, 50. Total 370, of whom 84 had been baptized and 134 received from all sources during the year. 36 had been baptized at 2nd Pella, 13 at Sigourney, and 20 at Deep River. The field of the new Association lay in Keokuk, Powesheik, Iowa, Mahaska, and Marion counties.

In 1861 the Association met with the Deep River Church at Dresden, Powesheik county. J. H. Sanders was secretary. Rev. J. C. Miles wrote of this field then: 1861. "We look upon a large portion of our Association limits as Missionary ground." Some of the churches had

already received aid from the Convention but they were very feeble and would still need it. \$85.78 had been contributed in 1861. A good beginning for this pioneer body. A good revival interest when the Association was organized seems somewhat to have abated. Only 10 baptisms reported. Rev. Samuel West is preaching at 2d Sigourney and South English, (There is no 1st Sigourney Church.) Rev. J. C. Miles was missionary of the Convention, preaching at Dresden and Brooklyn. The latter place was at the time "the terminus of the Mississippi & Missouri River R. R., now the Chicago & Rock Island."

The Third annual meeting, in 1862, was held at Indianapolis, in Mahaska county. Samuel Harlan, clerk.

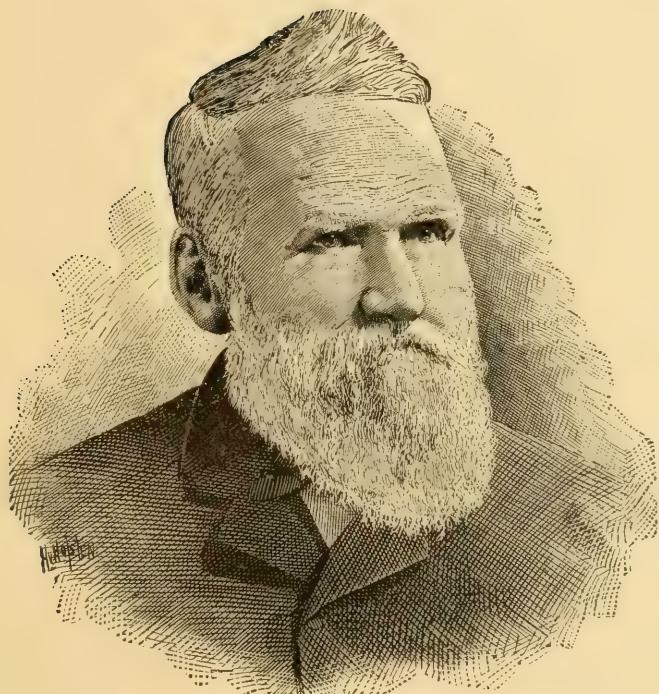
Howard Grove, Madison, Marengo and Martinsburg Churches were added. The Martinsburg Church came from the Oskaloosa Association, and was organized in 1852. There are now 493 members in twelve churches. Rev. J. M. Wood is the pastor at Howard Grove. Second Pella and Sigourney are without pastors. Rev. Wm. Elliott is preaching for the Madison Church, six miles north of Oskaloosa and has baptized 16 of the 36 reported. The anniversary in 1863 was at Martinsburg. Samuel Harlan still clerk. Rev. O. L. Crittenden has become pastor at 2nd Pella, Rev. J. Frey at Sigourney; no longer called 2d Sigourney. A church appears at Millersburg with 9 members, J. C. Miles, pastor. In the winter of 1863 the writer, having just received his appointment as General Missionary and Financial Agent of the Iowa Baptist State Convention, made his first trip, on horseback, down through the region of which we now write, Montezuma, Dresden, Millersburg; over the bleak, snow covered prairies, from settlement to settlement; the results of course were meagre, but they were something, and they marked the beginning of a period, now looked back to through the

vista of nearly a quarter of a century with deepest interest, as one of great blessing to the worker, and it may be humbly hoped to some others as well. Rev. J. C. Miles was one of the nine missionaries of the Convention that year including the general missionary, and the little Association is credited with the honorable sum of \$138.25, contributed to its treasury.

The Association met at Sigourney in 1864. S. Harlan, clerk. The Montezuma Church does not appear. We were present about 1860 at a council for recognition of a church at Montezuma. There was a good deal of zeal *in the council*, if not in the church, for the establishment of a live gospel church in this county seat. But alas! the name appears on the records for the next three years with 10 members, no pastor, so far as appears no services, no administration of the ordinances and then disappears. Query: was there ever a Baptist Church at Montezuma? One lesson we learn by such experiences, namely, that we cannot build a New Testament Church in any place unless the Lord give us lively stones to build into the structure. True, there were excellent Christians in this little band at Montezuma, and there may have been at the time good reason to hope for growth, but changes came about, and hence the result we have noted above. The year 1864 seems to have been a fruitful one. One hundred and twenty-three persons were baptized and there were 704 members. The Richland Church, John T. Walker, pastor, was added to the list. There was a church organized at Richland in 1850, and for several years belonging to the Oskaloosa Association, but of late the name has disappeared. Brother Frey, pastor, reported 30 baptisms at Sigourney and 27 at Cedar Creek (Indianapolis) Wood at Madison Church 23, Miles at Marengo 11, and West at South English 13.

In 1865 the Fifth Anniversary was at Howard Grove. Fremont Church from the Oskaloosa Association and the Brushy Bend and Rock Creek Churches were received. It was another year of revivals; 116 baptisms, 184 additions, and 859 members. Rev. O. L. Crittenden has been pastor of the 2d Pella Church since 1863 and reports 26 baptized; Frey at Sigourney 10, Wood at Howard Grove 15, and at Madison 27. When we record these successes in winning souls, and then remember the churches as they are known a little later we are reminded of the Saviour's words in reference to the lepers that were cleansed, "Where are the nine?" But we rejoice that there were some to "give glory to God." In 1866 the Association was to meet at 2d Pella. Rev. S. West clerk. Deacon Samuel Harlan had served as clerk four years. Five new churches were added, viz.: Cherry Grove, Farmersville, Forest Home, Little Mount and Pleasant View. Rev. A. P. Berry is pastor at Fremont, R. M. Tracy at Forest Home and Pleasant View, and S. E. Nelson at Richland. Rev. Wm. Elliott labored as Missionary of the Association, receiving \$550 for his services, besides which the churches of the Association contributed \$115.90 to the Convention treasury in 1866.

South English entertained the Association in 1867. The Agricola, New Haven, Pleasant Ridge, and South River Churches were received. The name of the Clear Creek Church is changed to Talleyrand. There are now 24 churches, 8 pastors, 230 baptisms reported, 408 additions from all sources, and 1235 members. The growth in 1867 is something remarkable. It is a revival year throughout the state, the whole number of baptisms being 1673, the largest number reached since 1857, when there were 1800 baptized. Eight of the 24 churches have meeting houses, viz.: Cedar Creek, Fremont, Howard Grove, New



REV. MORGAN EDWARDS.

Haven, 2d Pella, South English, Forest Home, and Sigourney. On this field of 24 churches and over 1200 members, ten years earlier there were not to exceed four or five churches and perhaps 150 members.

In 1868 the Association met at Indianapolis. J. McCoy clerk. Rev. R. M. Tracy had been for two years Missionary of the Convention in a part of this field. In 1868, acknowledging the favor of the Convention in his report he says, "though we shall attempt to sustain ourselves, it will be a pleasure to welcome your agent in our midst. We believe it is 'more blessed to give than to receive.'" In 1869 Marysville was the place of meeting. Samuel Harlan Moderator, James McCoy clerk. The revival of the last two or three years has in a measure subsided; 71 baptisms are reported, and 1381 members; 29 of the baptisms were at the South River Church, S. Ferguson, pastor. Rev. J. G. Craven had been pastor a year or so at 2d Pella, but had resigned. Met in 1870 at Agricola Church. Bro. McCoy still clerk. Rev. M. Gregson is preaching at Agricola and Little Mount, S. E. Nelson at Cedar Creek and Springfield—the latter a new organization with 22 members, 12 of whom were baptized during the year. Wm. Elliott at Cherry Grove and Linn Grove, G. W. Cutting at Deep River; S. Ferguson at Farmersville and South River, R. M. Tracy at Forest Home, H. H. Parks, at Howard Grove, O. L. Critenden at his old place in 2d Pella, and Amos Pratt at Sigourney and South English. The value of church property in the Association is \$20,500. In 1871 met at Cherry Grove, Mahaska county. Rev. J. W. Coffman clerk. Baptisms 119. Rev. O. M. Merrick was pastor at Brooklyn and at Malcomb, a new organization on the Rock Island railroad. Rev. J. McCoy at Cedar Creek (Indianapolis), G. M. Vallandingham at North River, G. W. Dowd at Fremont and Richland, H. A. Sarvis at South

River, J. W. Coffman at Sigourney, and M. Gregson at Little Mount and Springfield. The Little Mount Church, seven miles west of Montezuma, is the oldest anywhere in its vicinity, having been organized in 1855. Brother Gregson, whose home is here, was probably instrumental in its organization. He was here in 1856. Forty-one baptisms were reported at Rock Creek (What Cheer), and 24 at South English.

Met in 1872 at Sigourney. Rev. S. West has returned to the pulpit at South English and Wm. Elliott at Cherry

Grove. Agricola now numbers 160, 15 of whom 1872. have been baptized during the year, H. A. Sarvis pastor. Prairie View Church is just received, with 18 baptisms and 33 members, S. E. Nelson pastor. The Howard Grove, New Haven and Talleyrand Churches united, in 1870, with the Washington Association. The anniversary in 1873 was at Springfield. Rev. A. W. Sutton has become pastor at 2d Pella, J. C. McSpadden at South River. Met in 1874 at Little Mount. Rev. J. T. Long appears as pastor at Richland. For the last three years James McCoy, S. West and J. Frey have served as clerks. For the years 1875 to 1880 inclusive, the anniversaries have been at Richland, What Cheer, South English, North River, Fairview Church and Fremont. Brethren West and McCoy served as clerks, Brother West for 1875 and 1880, and Brother McCoy the four intervening years.

In 1875 the Agricola Church, seven miles southeast of Montezuma, reported 4 baptisms and 100 members, against 160 three years before. This church, organized in 1875. 1867, out of the raw quarry as we might say, and reporting the next year 110 members, has a history that will do to study as a type of its class. 9 of 16 churches in the Association in 1875 report no additions and 10 of them no preaching. In 1876 there is some increase, 87 baptisms were reported, and 843 members against 761 the previous

year. Rev. J. M. Wood is at Fremont and Fairview, and reports on the two fields 43 baptisms. Rev. T. L. Crandall, a recent student of the Central University, is settled at Sigourney. Rev. E. B. Porter preached at Rock Creek (What Cheer) and at Prairie View. In 1877 Rev. H. Whitney appears as pastor of the Springfield Church, now Delta, and in 1878 S. J. Davis at Cherry Grove. The 2d Pella Church, after a career, at first prosperous, then variable, then of steady decline, has finally disappeared from the records. Some very excellent spirits have been in the ministry and in the membership of that church and it had its day of usefulness and made an honorable record. Its contributions to the benevolent work of the denomination were exceptionally liberal. Though the candle stick may not be longer needed in that place, the light that was kindled upon it has not gone out. Ioka reports with B. Hollingsworth pastor in 1879, and Brother Crandall has resigned a three years' pastorate at Sigourney. S. E. Nelson, S. J. Davis, M. Gregson, J. Grey, G. M. Vallandingham, and S. West are the pastors.

In 1880, R. M. Tracy has assumed the pastorate at Ioka, and reports 14 baptisms and 57 members. The Rock Creek Church has changed its name to What 1880. Cheer. Rev. James Frey, Sr., who came to Iowa when he was seventy years old, and who was instrumental in organizing the Rock Creek Church, quietly passed to his rest January 3, after two years' painful suffering from cancer. From 1881 to 1886, the Anniversaries were held at What Cheer, Ioka, Sigourney, South English, What Cheer again and Fremont. Its records were kept for the respective years by S. West, James McCoy, West again, and McCoy the last three years. In 1881, we find F. N. Byram pastor at Fairview, and in 1882 A. C. Edwards at Sigourney and Delta. In 1883 H. Shallenberger is preaching at Ioka

and James Jeffries at What Cheer, and in 1885 A. H. Lyons at Sigourney. A number of pastors in this Association have done patient and steady work in their fields for many years; notably Brother Gregson at Little Mount, fifteen or more years of steady work, Brother West at South English and Brother Frey at Sigourney and other points. Mention has been made of Agricola Church. A comparison of this and the Little Mount Church, about the same distance in opposite directions from Montezuma, the county seat of Poweshiek county, will give a fair illustration of two opposite types of Church life. From the organization of the Agricola Church it was but a very few years until it numbered 160 members, most of whom had been baptized into its fellowship. Then it began to decline as rapidly—nothing to report, and in about fourteen years from its organization disappears from the records. For three or four years S. E. Nelson was the successful pastor, then for a few years more there were different supplies, and after about eleven years no further service reported. On the other hand, from the organization of the Little Mount Church in 1855 Rev. M. Gregson, with an occasional year or two of intermission, has been their steady pastor, most of the time doubtless laboring at his own charges, and though in an obscure field with limited opportunities for growth, there have been many evidences of church life through at least 25 years of its existence. In 1885 there 12 churches, 7 pastors, 36 baptisms reported and 705 members. In 1886 there is not much to report. This Association is evidently suffering depletion from the same causes as many others in the older parts of the State, and there may be causes peculiar to itself. It has no strong churches. The only church numbering 100 is Sigourney. The largest number of baptisms in the last six years was 56 in 1884. The average per year has been less than 30.



CHAPTER XXXV

NORTH EASTERN IOWA—TURKEY RIVER ASSOCIATION.
TERRITORY OCCUPIED BY THE DAVENPORT—THEN
DUBUQUE—THEN THE TURKEY RIVER ASSO-
CIATION—ORGANIZED 1860—1860 TO 1886.



OR much of the matter contained in this Sketch we are indebted to a history of the Turkey River Association, written by Rev. Charles E. Brown and printed in the minutes for 1875. The oldest churches of this Association were found, first in the Davenport, and afterwards in the Dubuque Association. At the meeting of the Dubuque Association, held at Delhi in 1860, a resolution was presented by Rev. Charles E. Brown and adopted, recommending a division of the Association, and granting letters of dismission for the purpose, to such churches as might desire to enter into the formation of a new Association on the north. At a meeting of brethren interested, during a recess of the same session, a convention of delegates from churches so desiring, was called to meet at West Union in the following month.

This Convention was held in July, 1860. An introductory sermon was preached by Elder Brown. Elder John

Williams, of West Union, called the Convention to order. Brother Brown was elected Moderator and A. Bush, clerk. Revs. George Scott, L. M. Newell, E. G. O. Groat and John Williams were appointed a committee to draft Constitution and By-Laws, which, as reported by the committee, were adopted, and the organization completed. The churches named in the organization are: Erie, Illyria, New Oregon, Oran, Rossville, Strawberry Point, Vernon Springs, Waukon, Westfield and West Union. There are 10 churches, 6 pastors and 352 members. The pastors were: George Scott, C. E. Brown, James Schofield, L. M. Newell, A. Bush and John Williams.

In his historical paper, Brother Brown gives us this information concerning the beginnings of Baptist work in what is now the territory of the Turkey River Association. "The first Baptist Church in this territory was organized by Elder Miles, in January, 1841, at Winnebago Mission, on Yellow River, in Allamakee county, consisting of 11 members. Elder Miles and some of the members removed to Wisconsin; others left and this pioneer church soon lost its visibility." This Elder Miles came from Indiana and is supposed to have been the first Baptist minister to preach the Gospel in Northeastern Iowa. "Two of the constituent members of this church were still living in Iowa in 1875,—John and Hiram Francis—one in Clayton county near National, the other in Allamakee near Rossville." "The second Baptist Church within the territory was organized in 1848, by Elders B. F. Brabrook, Ira Blanchard and C. E. Brown, in a settlement a short distance northeast of Elkader, and called the First Baptist Church of Clayton county. Several persons were baptized on the day the church was organized." Elder Blanchard was instrumental in gathering this church, and traveled a distance of 40 miles and back to supply them with preach-

ing once a month. In 1849 we find this church represented by Rev. Ira Blanchard in the State Convention, meeting at Iowa City. Also in the report of the Executive Board of the Convention made at this same meeting, it is stated that Rev. Ira Blanchard, on the 2nd of October, 1848, was recommended to the Home Mission Society, "to preach at the Delaware county, Cascade, Fairview and Clayton county churches, with an appropriation of \$100 for one year. The first statistical account we have of this church is in 1861, when in the Davenport Association it is named without a pastor, with these statistics. Received by letter 11; by experience 1; dismissed 21; died 1; present number 15. Soon after, or about this time the First Baptist Church of Clayton county ceased to exist. These organizations represent the first beginnings of Baptist work in Northeast Iowa.

The third organization was at West Union, in 1852. "On the 19th day of May, 1853, this church resolved to purchase a lot and proceed to erect a small house of worship, not to exceed in size 20x26 feet. This was the first meeting house built in the territory of this Association. The second was built by the church at Strawberry Point and dedicated August, 1857. Of the field to be cultivated by this new Association, Rev. George Scott says in a report to the convention in the fall of 1860, "It embraces a territory of a little more than 3,346 square miles, with a population of no less than 60,000. It has within its bounds only three Baptist Church edifices, and one of these is so small that it is not occupied. Allowing the other two to afford accommodations for 500 each—which is probably beyond their capacity—we have sanctuary accommodations for only one in sixty, and one minister to 8,571 souls. Truly the field is already white to the harvest."

The first anniversary of the Association was held at

Waukon September 6th, 1861. Rev. A. Bush preached the introductory sermon, from Galatians VI:2. 1861, Rev. J. Schofield was chosen Moderator and Alva Bush clerk. The Baptist church at McGregor was received into the Association with 23 members, Rev. L. M. Whitman pastor. They have just completed a house of worship and bid fair to exert an extensive influence in the community and the Association. There are now in the Association 13 churches, 7 pastors, 10 persons baptized during the year, and 418 members. The pastors are George Scott, Strawberry Point and Erie; C. E. Brown, Lime Springs and Vernon Springs; L. M. Whitman, McGregor; J. A. Pool, Rossville; J. Schofield, Waukon; A. Bush, Westfield, and John Williams, West Union.

The second annual meeting was held with the McGregor Church Friday, June 13, 1862, the time of meeting having been changed from September to June. The 1862 introductory sermon was by Rev. John Williams of West Union, from 1st Timothy I:11, "The glorious gospel of the blessed God." Brother Williams was chosen Moderator, and G. M. Colgate of McGregor clerk. Some evidence of revival appears in the statistics. Two new churches have been organized this year; the Union Church at Pleasant Ridge with 41 members, of whom 35 were received by baptism, and the Paint Creek Church with 14, of whom 9 have been baptized during the year. Seventy-three baptisms reported and 525 members. The name of Brother Scott is not found, but reappears two years later in the Western Iowa Association. Brother James Sunderland is preaching at Strawberry Point. Among the visitors is Brother Jackson of Milwaukee, who soon after becomes pastor at McGregor, Elder Whitman having resigned. At Rossville Rev. John A. Pool had baptized 27 of the 73 reported.

The Third Anniversary was at West Union, in 1863. May 27, Elder John A. Pool preached the sermon. Moderator C. E. Brown, clerk G. M. Colgate of McGregor 1863.

Brother Bush read a Circular Letter upon the "Importance of Love for the Church." The Fourth Anniversary was held at Strawberry Point in 1864. Rev. John Jackson preached the sermon, C. E. Brown, Moderator, Brother Colgate again clerk. The Volga City Church was received and the Hardin Church dropped. Brother Sunderland read a Circular Letter upon "The Importance of Fidelity in Maintaining our Denominational Principles." Rev. J. B. Ward is preaching at Ward's Corners and Fayette, and F. Hill at West Union. Pastor John Jackson is succeeded at McGregor by Rev. C. T. Tucker. The beginning of an honorable record of service for the Master in Iowa. Brother Sunderland supplies the new church at Volga City in connection with his home church at Strawberry Point.

The Fifth Anniversary in 1865 was at Rossville, commencing on Friday, June 2. Brother Tucker presiding and Deacon Colgate still clerk. Sermon by Brother Sunderland. The Ossian Church was received, Rev. J. M. Wedgewood pastor. Organized in April, 1864. The McGregor Church have been specially prospered, reporting 33 baptized, Volga City 10, and Ossian 7; whole number of baptisms 57, members 563. In 1866 McGregor was the place of meeting. Preacher and Moderator, James Sunderland, clerk unchanged. The York Church on Bro. Sunderland's field was received with 14 members. The Paint Creek and Illyria Churches have become extinct. This was an inspiring session. The clerk made this memorandum. "On Monday morning the delegates separated for their homes delighted with their pleasant visit and successful anniversary, while the friends in McGregor felt sad

that the session was not of longer duration.' Collections were taken amounting to \$73.10 for the Convention, and \$55.91 for the Missionary Union. The present writer had the honor of taking that collection for the Convention, Rev. C. F. Tolman representing the Missionary Union. Rev. C. D. Farnsworth was at the time pastor at Rossville and Waukon. Other pastors were Ward, Wedgewood and Sunderland, Brother Tucker having about this time closed his labors at McGregor and removed to Charles City, Iowa.

In 1867 the Anniversary was at Strawberry Point. The opening sermon was delivered by Elder J. B. Ward of Ward's Corners. Rev. F. Kidder Moderator, 1867. Colgate clerk. Only six baptisms reported. Rev. John Jackson returned to the pastorate at McGregor and died during the year, greatly beloved and lamented. Deacon George M. Colgate of McGregor, the excellent clerk of this Association since 1862, also "died full of faith and good works." Brother Colgate was connected with the well-known Colgate family of New York, and did not fail, by his earnest and christian life, to honor the name here in the west. Rev. F. Kidder is the pastor and able preacher at Strawberry Point and Volga City. D. S. Starr, at Waukon and West Union, is Missionary of the Association and Convention. Rev. A. W. Hilton began about this time a few years of earnest and self-sacrificing work in this part of Iowa. This was the fifth consecutive anniversary of the Turkey River Association that the writer had attended. As we write, this history of the Association during the eventful years of the "Sixties" seems like a part of our own history. The Eighth Anniversary was held with the church at West Union in 1868. Sermon by Rev. F. Kidder, who was elected Moderator, and J. M. Wedgewood clerk. Some advance movement is apparent in the reports. Nearly all the churches are supplied with preaching at least a part of

the time. Three new churches have been organized, viz.: Decorah, Castalia, and Grand Meadow, under the labors respectively of Brethren Starr, Wedgewood, and Hilton. Rev. J. M. Stifler (now Dr. Stifler of Penn.,) supplied the church at McGregor for a time. Volga City was supplied by A. G. Emery, a member of the church. Whole number of baptisms 39, members 540. In 1869 the ninth annual meeting was at Ward's Corners. A. W. Hilton preached the sermon. Deacon Benjamin Morse of West Union was Moderator, L. F. Carrier of Strawberry Point clerk. Rev. R. F. Powers was pastor at Fayette and West Union, P. S. Whitman at Lime Springs, S. Sill at Strawberry Point, and W. Chapman at Vernon Springs, besides pastors before named. The church at Ward's Corners was formerly the Erie Church. Rains and high waters greatly hindered the success of the meeting in 1869.

The tenth anniversary in 1870 was at Rossville, preacher S. Sill, Moderator J. M. Wedgewood, clerk L. F. Carrier.

The Taylorsville Church was organized in 1870, F. 1870. Kidder pastor. Rev. W. C. Wright is preaching at McGregor, L. L. Frisk at Waukon, and C. J. B. Jackson at West Union. Also C. Spragg at Volga City. There are now (1870) 16 churches, 12 pastors, 30 baptisms reported, and 605 members. The largest church as to membership is Ward's Corners, with 71. Only three others have over 50, and no church in the Association has ever had 100 any one year. Met in 1871 at McGregor. Rev. W. Chapman, pastor for two or three years at Vernon Springs, preached the sermon, Moderator C. E. Brown, clerk Carrier. Rev. F. Kidder has succeeded S. Sill at Strawberry Point. Lime Springs entertained the body in 1872. Brother Wedgewood preached the sermon, C. E. Brown clerk. Brother Hilton closed, about this time, his labors in this part of the state, and another year will be found in Western Iowa.

Rev. D. P. Maryatt is supplying Council Hill, J. H. Beach Forrestville, Thomas Ure Lime Springs, and G. M. Adams at Waukon. Forrestville Church was received in 1871. Decorah and Taylorsville Churches have disappeared. In 1873 met at Waukon, C. E. Brown preacher and Moderator, Thomas Ure clerk. Rev. E. K. Cressey, preaching at McGregor, reported 36 baptized, Brother Ure at West Union 6, Lime Springs 6, and Castalia 2. Total baptisms 50, members 551. Rev. J. E. Rockwood was present representing the Baptist Sunday School Union. Brother Ure preached an annual missionary sermon, and a collection of \$40 was taken for the Convention. The Forrestville and Volga City Churches disappear from the records. Waukon and West Union are engaged in building.

The anniversary in 1874 was at Strawberry Point. Rev. F. Kidder preached the opening sermon. Thomas Ure, clerk. Rev. E. P. Dye is preaching at Rossville 1874. and reports 65 baptisms, Council Hill reports 16, and Rev. L. M. Whiting is pastor at Strawberry Point and reports a new organization at Edgewood, with 13 baptisms and 42 members. Whole number of churches 14; pastors 6; baptisms 106; members 671. A revival has been enjoyed, greater, seemingly, than ever before in this Association. The Fifteenth Anniversary in 1875 was held at McGregor. L. M. Whiting, annual preacher. J. M. Wedgewood, Moderator, Thomas Ure, clerk. Rev. J. C. Douglass preached for a short time at West Union. At this meeting Rev. Charles E. Brown read his history of the Association for our indebtedness to which acknowledgment was made in the beginning of this Sketch. Brother Morse wrote a circular letter which was adopted and ordered printed in the Minutes.

The annual meeting in 1876 was at West Union. A. A.

Johnson, of West Union, clerk. A church had been organized at Clearmont, and appears upon the records 1876. with 10 members, and Volga City is restored with 12. A committee, consisting of Brethren Whiting, Wedgewood and Williams, had been appointed to visit the brethren at Volga City during June, 1875. Rev. John Brown is their pastor. Brother Wedgewood is still pastor at Waukon, the only old pastor left. Rev. L. M. Whiting has removed from Strawberry Point to Manchester, Epworth and Farley in the Dubuque Association. Rev. C. H. Mitchelmore is at Strawberry Point. The great revival at Rossville two years before had been followed by the usual reaction, but they rejoice that some seed fell upon good ground and is bringing forth fruit to the glory of God. In 1877 Clearmont was the place of meeting. A. A. Johnson, clerk. Rev. C. E. Brown has again taken up the gospel trumpet at Lime Springs. Rev. M. H. Perry is proclaiming the glad tidings at West Union and Clearmont.

Castalia entertained the meeting in 1878. Brother Johnson still clerk. Rev. F. N. Eldridge has succeeded Brother Wedgewood at Waukon. The Vernon 1878. Springs Church has disappeared and Cresco Church seems to take its place. Randalia has a church of 34 members, of whom 13 have been baptized during the year, Rev. M. H. Perry pastor in connection with West Union. Rev. E. W. Green is the preacher at Cresco and Lime Springs. In 1879 Rossville was the place of meeting. Rev. J. C. Harrington appears as preacher at Ward's Corners. Brother Green at Cresco is sustained by the Convention, and a meeting house is the great need there. From 1880 to 1886 the anniversaries have been at Ward's Corners, Cresco, Waukon, West Union, Strawberry Point, Lime Springs, and Rossville. A. A. Johnson continued to serve

as clerk until 1885, when Rev. F. W. C. Wiggin was clerk, and in 1886 F. Y. Whitmore.

A church had been organized at Fort Atkinson in 1880, and Elder C. E. Brown was pastor. Rev. E. W. Green baptized 16 at Cresco. Rev. A. F. Sharpnack is 1880. at Strawberry Point, and R. H. Shafto at Ward's Corners. M. H. Perry has removed from the Association and become pastor at Fredericksburg, in the Cedar Valley. The Castalia, Edgewood and Grand Meadow Churches have disappeared from the list. In 1881 Rev. E. W. Green had removed to Wisconsin and A. H. Carman had succeeded him at Cresco, and F. N. Eldridge from Waukon to Shenandoah in Southwestern Iowa. But M. H. Perry had returned and was preaching at Waukon. Rev. A. C. Nichols began labor about this time at West Union. The McGregor Church made no report. But two baptisms were reported in the Association. These were in Waukon. Rev. A. F. Sharpnack removed from Strawberry Point to Audubon, in the west part of the State. In 1882 Brother Perry appeared at Strawberry Point and Ward's Corners, and Rev. Robert Smith was pastor at Waukon. Only 11 persons were baptized and the membership 485. In 1883 Pastor Robert Smith immersed 12, but there was little other advance. In 1884 Rev. E. R. Pierce appeared as preacher at Lime Springs. Brethren Carman and Perry are the only other pastors. The McGregor Church finally disappears from the records. This is the saddest case of church mortality in our knowledge. A live town like McGregor! A church containing the live elements that this once did, with a good live Sabbath School, become completely extinct! Can this be the final end?

In 1885 Rev. F. W. C. Wiggin had been laboring at Waukon and perhaps some other points with marked suc-

cess. Baptisms at Waukon 23, Cresco 15, West Union 15, Rossville 7, Lime Springs 6, and Hawkeye and Strawberry Point one each. Whole number of baptisms 68, members 511. Brother J. O. Dean was preaching at Olwein and Randalia. Rev. M. H. Perry removes to western Iowa, and after a brief stay in the Sioux Valley is found preaching at Silver City in southwestern Iowa. The year 1886 found Rev. G. H. Starring at Waukon, and F. Bower at West Union. Other pastors are Carman, Wedgewood, Brown and Kidder. Number baptized 33, members 519. From reports since the annual meeting there is reason to hope for an increase and a better report in 1887. The Turkey River Association occupies the territory comprising the counties of Fayette, Clayton, Allamakee, Winneshiek and Howard. It has been from the first a most unfavorable soil for the growth of Baptist churches, and as time has wrought its usual changes in the character of the populations the unfavorable conditions have increased instead of diminishing. A large part of the population of the counties named is foreign, and the Catholic church has here a very strong hold and is increasing that hold by buying out the settlers who remove farther west. There is also a large Scandinavian population which is anti-Baptistic. The largest Norwegian College in the west is located within the territory of this Association at Decorah. The brethren who have labored on and held on in this barren field are worthy of all praise for their fidelity to the principles we all hold dear.

The church at Strawberry Point has had a history that is worthy of special mention. Organized in 1856, it appeared in the Dubuque Association with 21 members that year, Rev. George Scott pastor. This brother seems to have remained as pastor most of the time for six or seven years. The growth was never rapid nor did it ever attain

to a large membership even for a village church, but among those connected with it have been some of the brightest families that Iowa has known, and from its ranks have come such workers as Rev. Alva Bush, James Sunderland and wife and John E. Clough and wife. Brother Clough may not have been at any time a member of this church, yet his home was there, and his wife's family, and they are intimately associated in the thought of many with Strawberry point. Few churches are so honored in this respect. Brother Scott's ministry at this place was one of faith if not of sight. His account of their struggle to get a meeting house, we well remember. They had come to a stand-still financially and the work had to stop. Money was not to be had. Finally the pastor went out among the farmers, and prevailed with them to consecrate, perhaps one a colt, another a calf or a pig, etc., etc. These animals to be taken care of by the donors until ready for market, when they became the property of the church and were sold, and the work completed and paid for.





CHAPTER XXXVI.

**NORTH AND WEST—THE GREAT NORTHERN VALLEY OF
THE DES MOINES RIVER—1852—UPPER DES
MOINES ASSOCIATION ORGANIZED
IN 1860—1860 TO 1870.**

E desire hereby to acknowledge indebtedness, in the preparation of this sketch, to N. E. Goldthwaite, Esq., of Boone, Iowa, for a painstaking history furnished by him to the Historical Committee of the State Convention in 1884, and used extensively in our preparation of this chapter. In his paper Brother Goldthwaite says: "The territory embraced in this Association consists of the counties of Story, Boone, Green, Calhoun, Webster, Hamilton, Wright, Humbolt, Pocahontas, Palo Alto, Kossuth, and half of one or two others, or about one-seventh part of the state of Iowa. The population, by the census of 1880, was 126,519. In climate, soil, surface, minerals, timber and well watered prairies it is probably unsurpassed by any other region of equal extent on the face of the globe. In the last few years this vast extent of arable land, containing over 6,000,000 acres, has been penetrated in every direction by railways and telegraphs, while little towns, centers of future populations, are springing up with wonderful vigor and rapidity." A grand "field for planting and watering the germs of future gospel

churches!" "The history of Baptist work in this territory dates back as far as 1851. About that time Rev. Wm. J. Sparks, formerly of North Carolina, came from Indiana and settled near the Des Moines River in Boone county. Father Sparks was one of that numerous class of non-slaveholding whites who fled with their families from the blighting influence of human chattelism to enjoy the free institutions of the North. Many of the early settlers of Boone county were of this class. Very soon after the arrival of Brother Sparks appear evidences of his work, extending from the southwest part of Boone county to Homer, in Hamilton county." The North Union Baptist Church, now five or six miles south of Moingona, was the first Baptist church organized in the large territory now occupied by this Association. This was in 1852, and was probably at that time the farthest northwest of any Baptist church in existence on this continent, unless Ezra Fisher or Hezekiah Johnson, who left Iowa for Oregon, the one in 1844, and the other in 1845, may have founded churches on that far distant coast at an earlier date than that of which we now write. This they and other pioneers to the Oregon coast undoubtedly did. But taking our stand with this infant church at North Union 34 years ago as we now write, (1886) we may safely assume that there is not, in this vast expanse between us and the Pacific Slope, a single Baptist church.

In 1851, it is true, one year prior to the organization of this church there is mention of a church at Corey Grove, near the line between Polk and Story counties, that might be considered as bordering on the territory of this Association and should have mention here, but this church is simply named in the minutes of the Central Association—then occupying this ground—with 10 members, but no other statistics, for a few years and then disappears.

The following account of the organization of the North Union Church is from Rev. E. G. O. Groat, at one time (latter) pastor of the church, and is evidently taken from the church records. "Perry township, Boone county, Iowa, February, 1852, a few brethren and sisters met on Saturday before the second Sabbath to consult whether they would unite in constituting a church. It was resolved to proceed to organization. Letters were read recommending Rev. Wm. J. Sparks, Sarah Sparks, Jesse Williams, Susan-nah Williams, Samuel Williams, and Susannah Hursh. Organized by choosing Wm. J. Sparks Moderator and Samuel Williams clerk. As there were no other churches in the country for many miles from which to get helpers, therefore the church was constituted by Elder Wm. J. Sparks and called the Union Baptist Church. The door was opened for the reception of members, and John King was received by relation and Linda Hurst by experience." Rev. Wm. J. Sparks became pastor and Samuel Williams clerk. In August 1852 Articles of Faith were adopted. The church prospered and gathered many members, reaching out north, south, east and west for many miles around. Members were received by letter, others were baptized. The church extended an arm into Webster county, another into the north part of Boone county, and still another arm to the east side of the river, which afterwards became the Boonsboro Church.

In July, 1853, a number of members were dismissed to form the Great Bend Church, in Webster county, and August 13, 1853, several more received letters to form the Mount Pleasant Church, at Mineral Ridge. It has also contributed to nearly all the churches for many miles around, both members and ministers. These churches remained unassociated until 1854, when the North Union Church appears as connected with the Central Iowa Association,

and reports 29 baptized and 31 received by letter and experience. The total membership is reported—probably by mistake—at only 17. It may have been, however, that the baptisms and additions were the total since the organization, and include those in the organizations that have gone out; for the next year North Union reports but 21. There also appears in the Minutes of the Central Association, in 1854, a church called Boon Forks, W. J. Sparks, pastor, reporting 8 baptisms, 4 received in other ways and 22 members. This church continued to be reported under this name for several years, and then disappeared. It was probably the station at or near Homer, where Elder Sparks is noticed as preaching in these early days. The churches at Swede Bend and Mount Pleasant, formed by dismissions from North Union in 1852, as noted above, do not appear associated for several years yet. In 1855 a church was organized at Iowa Center and reports 14 members. Rev. Ira H. Rees, pastor. Brother Rees was probably the second pastor on this great field. He came from Indiana in 1855 and located in Story county. In 1858 we find Brother Rees appointed by the Convention Board to labor in Boone and Story counties. In a report drawn up by Rev. T. S. Griffith, secretary of the convention, we find these words: "It has fallen to him to lay foundations where none have preceded him. A church has been organized at Boonesboro, which he makes the center of his labors. Baptist sentiments find favor with the people, and if he can be sustained we may reasonably expect to see large returns for the means expended upon this important section of the State." He had baptized 12 persons.

We have dwelt thus upon the history of Baptist work preliminary to the organization of this Association for the reason that it is the beginning, in a very large and representative section, of our great Baptist, as well as civil com-

monwealth. In 1858 Rev. O. A. Holmes removed from Maquoketa, Jackson county, to Webster City, and we find there an unassociated church of 12 members, and in 1859 still unassociated with 31 members, of whom 12 have been added by baptism and 19 from all sources. Brother Holmes was probably the third minister on this entire field, though in the same year we find the name of J. Corey preaching at Iowa Center, and it may be that he was at Corey Grove in the organization there in 1851. In 1860 we find mention in the Central Association of "the dismission of five churches to form a new association. Accordingly, the Upper Des Moines Association was organized in 1860, at a meeting held with the Mount Pleasant Church, in Boone county. Rev. O. A. Holmes preached an opening sermon and was elected Moderator. The churches represented in the organization were: Great Bend, Jno. D. Cassaday, pastor, 23 members; Mount Pleasant, Wm. J. Sparks, 39; North Union, W. J. Sparks, 35; Swede Bend, L. L. Frisk, 25; Squaw Creek, no pastor, 8, and Webster City, O. A. Holmes, 48. Webster City reported 27 baptisms that year, Mount Pleasant 4, and Swede Bend 6. There were therefore in the organization 6 churches, 4 pastors, 37 baptisms reported and 178 members. Rev. Ira H. Rees was the clerk. There were at the time, in the State, sixteen associations, 246 churches and 11,484 members. Besides the churches mentioned above as organized by Rev. Wm. J. Sparks, was another in the western part of Boone or eastern part of Greene county called Buffalo Grove, in 1858. This organization, which continued only for one year, is noticed in the history of the Western Iowa Association.

The Association met at Great Bend. Rev. Wm. J. Sparks preached the sermon, O. A. Holmes Moderator and I. H. Rees clerk. Churches at Algona, Boonsboro and Fort

Dodge, all organized in 1861, are added with 18, 13 and 10 members respectively. The organization by Brother Rees at Boonsboro in 1858, seems to have become extinct, hence the new organization. L. L. Frisk is pastor at Boonsboro and Swede Bend, O. A. Holmes at Fort Dodge and Webster City, J. D. Cassaday at Great Bend, Wm. J. Sparks at Mt. Pleasant and North Union, and I. H. Rees at Squaw Creek. Churches 9, pastors 5, baptisms 8; total membership 234.

Met at North Union in Father Sparks' barn. Preacher, O. A. Holmes, who is again Moderator, and I. H. Rees, clerk. "It is evidently a year of dearth, and 1862. walking by faith not by sight. Only two persons added by baptism and only ten added in all." The name of L. L. Frisk disappears from the list and no new pastor is added. In a report to the Convention of this meeting, Brother Rees says, "We were permitted to enjoy a very harmonious and pleasant session. We occupy a very important field. The whole of the northern valley of the Des Moines River seems in the Providence of God, to be our field. Our churches are weak. We pray and have faith in the Great Head of the church, that these churches will yet be, under God, strong and efficient. We are now laying the foundation upon which future generations are to build. We hope to, under God, lay the foundation in the right direction upon the missionary question. We have spread upon our Minutes a request for each member to do something each year for missionary purposes."

Webster City is the place of meeting. Ira H. Rees preached the annual sermon. Holmes Moderator, Rees 1863. clerk. Churches 10, baptized 16, whole number 239, pastors 5. Rev. A. W. Russell is preaching at Boonsboro and Fort Dodge. A church was organized at Iowa Falls in 1862, and is received this year with 20 mem-

bers. Rev. O. A. Holmes is dividing his time between this and the Webster City church. Three baptisms were reported at Squaw Creek, 6 at Webster City, 4 at Boonsboro, 2 at Great Bend and one at Swede Bend. We have in the annual report of the State Convention for 1863, drawn up by Bro. J. F. Childs, the Secretary, a most striking view of the situation of the great field largely dependent then upon this little Association for the means of grace. The report says: "Supposing for the present the eye be turned from three-fourths of the State, * * * and turn it upon the north-western part of the State included in a line directly north of the capitol, to Minnesota, and west from the same place of beginning to the Missouri River. This includes about 40 counties, many of which are pretty well settled, and in many of them are centres of important railroad, commercial and social interest. In all this vast territory there are not more than two Baptist ministers, and one of these is in too infirm health to preach, or at most, only occasionally. To say it is destitute, extensive, important and very needy, conveys only a very inadequate idea of the real state of things." To harmonize this statement with the number of ministers, though small, in this Association at the time, it will only be necessary to mention that most of these were located east of the supposed line from the capitol north to Minnesota. The secretary in company with Rev. Dexter P. Smith, then of Iowa City, and Rev. T. S. Griffith of Keokuk, had only a few weeks before visited a large part of this northwest quarter of the State, so that the description quoted above was founded upon actual observation. Doubtless there are those still living at Algona in this Association who will remember the visit of those three brethren to which we refer. One Sunday School is reported this year. This at Webster City, with 9 teachers and 40 scholars.

Boonsboro entertains the Association. Rev. Wm. E. Reed a visiting brother preached the opening sermon, O. A. Holmes Moderator, A. W. Russell clerk. 1864. Churches 12, pastors 5, baptized 26, total membership 277. Benevolent collections are reported by nearly all the churches, aggregating \$61.81. Five Sunday Schools are reported with 37 teachers and 325 scholars. Rev. Wm. Leggett is pastor at Algona and Fort Dodge. A church has been organized at Nevada, Rev. A. W. Russell pastor, with 8 members, also one at Lakins Grove, O. A. Holmes in charge where 12 have been baptized, with 14 members.

The fifth anniversary was held at Fort Dodge. Rev. Wm. Leggett preached the introductory sermon. A. W. Russell Moderator, Theo. Hawley, clerk. The 1865. Lakins' Grove and Nevada Churches, added last year both disappear, Lakins' Grove to be known no more, Nevada only after a lapse of several years to be reorganized. Rev. P. C. Walberg is preaching at the Swede Bend Church. This is a Swede church, and this brother a native of Sweden. Mention should have been made of the departure of Rev. Ira H. Rees, two years ago, for a field farther west. The experience of this brother is a sad one to contemplate. He had settled on the land on which the south half of the town of Ames now stands. Undergoing here hardships, poverty and sickness, almost to the verge of despair, he finally sold out in the hardest times just before the railroad came to relieve the depression, and went west to try the realities of another frontier settlement.

The annual meeting took place at Iowa Falls, O. A. Holmes preacher and Moderator, S. G. Gibbs clerk. The 1866. Squaw Creek Church disappears from the records, to reappear after an interval in the Ames Church. Churches 9, pastors 5, baptisms 4, added from all sources

37, present number 229. The present writer had something of an adventure in reaching this meeting. Rev. O. A. Holmes was, in the earlier part of this year, about the only working pastor in the Association, though valuable accessions came later. He was likely to be almost alone at the Association, and in correspondence we had promised to be in attendance without fail. Coming in from the east on the day of the meeting, we reached Parkersburg in the forenoon and found the Beaver River swollen to its banks and the wagon bridge out. Meeting parties just before reaching the stream we were told there was no way of crossing but to swim the horse. To turn back and leave Brother Holmes probably alone with the Association was not to be thought of. The stream was swift and the landing against the current, but it was narrow and by the time the buggy got afloat the horse would soon find footing on the other side. After some hesitation we decided to venture, drove safely through, and wrapped with blankets drove on to Iowa Falls, 20 miles, without change of clothes. We found the Association in session in a little hall in the town. "The meeting was one of more than ordinary interest." Rev. I. A. Cain was ordained pastor of the Algona Church during the session. Owing to the distance it was almost impossible to convene a council with the church at Algona, so they sent down a request that a council of brethren present at the Association should sit with their delegates for the purpose. This Brother Cain is the same who has for a few years past (1886) been connected with the Indian University in the Southwest as Financial Agent. Before the close of 1866 Rev. A. L. Farr was settled at Iowa Falls, and Rev. A. E. Simons began work at Boone, then called Montana. A more hopeful day seemed to be dawning for the Upper Des Moines Association. Brother Holmes in a report to the Convention in October mentions the accession

of the three new pastors, and adds, "Though the past is not all we could desire, the future is full of hope."

The annual meeting had been appointed at Algona, but from the records at hand it seems to have been changed and held at Webster City. Brother Holmes 1867. preached the opening sermon. Rev. A. L. Farr, Moderator and A. E. Simons, clerk. Two new churches organized in 1860 are received. Homer, J. C. H. Miller, pastor with 14 members and Montana (now Boone), A. E. Simons, pastor with 13 members. Squaw Creek is again put in the list with 19 members but no statistics. Churches 12; pastors 8; baptisms 35; added from all sources 107; present membership 358. Rev. G. D. Simmons is pastor at Boonsboro, S. Funk at Great Bend and C. P. Frodig is the way the name of the Swede Bend pastor appears this time. Fort Dodge appears with 7 members and no pastor. The constituent members of the Montana Church, five, were "Allen Parker and wife, Samuel M. Ives and wife and Mrs. Mary Smith. Organized December 30, 1866. Houses of worship are in process of construction at Iowa Falls, Great Bend and Montana. In the latter they "held their first prayer meeting in the lecture room, November 23, 1867." As the town grew the location proved to be unfavorable, and the site was afterwards abandoned for a place of worship elsewhere. With other evidences of vitality we begin to note the increase of contributions for the State Convention. In 1864, \$17.50; 1865, \$16.25; 1866, it was \$55.30. All or nearly all contributed at the meeting at Iowa Falls, 1867, \$47.60. This year \$300 were appropriated to the support of Ira A. Cain, missionary at Algona. \$2,300 are reported raised for a meeting house at Algona.

The Association held its annual meeting with the Baptist church in Montana, commencing Friday, October 4.

Rev. A. L. Farr preached the sermon and was elected Moderator, and A. E. Simons clerk. The church at Fort Dodge has become extinct, and the name is dropped from the records. The old Squaw Creek Church has been reorganized into the church at Ames and is received with 23 members; also a new church at Yatesville with 11 members. Five meeting houses are reported in process of construction this year. Sermons were preached at this meeting by Revs. T. H. Judson, E. R. Swain, J. C. H. Miller, E. G. O. Groat, I. A. Cain, J. F. Childs, and A. L. Farr; the last two on the Sabbath. Brother Cain has continued Missionary pastor at Algona and "has secured the erection of their meeting house at the county seat, the only one in the county, and the only one within a circle of 80 miles." He has traveled abroad among personal friends and raised in this way \$675. Churches 12, pastors 6, baptized 41, added in other ways 41, present membership 395. Pastors are Cain, Algona; Farr, Iowa Falls; Miller, Homer; Sparks, Mt. Pleasant and North Union; Simons of Montana, and A. Norelius of Swede Bend. The removal should have been noticed in 1867 of Rev. O. A. Holmes from Webster City to Marshalltown in the Iowa Valley Association. Brother Holmes had been in this Association nine years pastor at Webster City, and a part of the time preaching at Iowa Falls on the one side and at Boonsboro on the other, making the extremes of his field of labor 70 miles apart. Full half this distance was, in those years, an almost unbroken prairie. The largest number of baptisms this year (1868) were at Great Bend, 15, and at Mt. Pleasant, (Mineral Ridge) 15, Algona 4, Boonsboro 3, Montana 2, and Swede Bend 2. Boonsboro and Webster City are both pastorless. Contributions for the Convention have reached \$356.53. The Convention has taken a vigorous hold upon this great field, appropriating this year \$320 to

I. A. Cain at Algona, and \$300 to A. E. Simons at Montana.

The tenth annual meeting was held at Mineral Ridge. J. C. H. Miller preached the opening sermon, A. L. Farr Moderator, A. E. Simons clerk. The name of a church at West Dayton is found upon the list with 18 members, but neither statistics nor pastor. Rev. James Jeffries is pastor at Algona, and H. A. Barden at Ames, S. Funk at Webster City and Yatesville. Other pastors unchanged. Churches 13, pastors 8, baptisms 69, total membership 517. The first time in the history of the Association that the membership has reached 500. Eight of the 14 churches report baptisms. Iowa Falls has been most blessed, baptizing 31; North Union 11; Homer 9. A good degree of spiritual activity indeed. At Iowa Falls some of the leading business men have been converted. With suitable consecration this church will prove a mighty power for good. Will there be this consecration? That is the vital question in many similar cases.





CHAPTER XXXVII.

UPPER DES MOINES ASSOCIATION CONTINUED—PERSONAL RECOLLECTIONS—CHURCHES MULTIPLY—AN UNDIMINISHED FIELD—1870 TO 1886.



HE present writer records this date in the history of the Upper Des Moines Association with many recollections of deepest interest. With it not only does his own life enter into the life of the Association, and the Association enter into his life for a number of years, but it is an epoch in his ministerial career. A new and untried era. Retiring from seven years' General Missionary work, with further work of the same nature urged upon him by the Board which has so long sustained him, he has determined to try the very different duties of the pastorate, and begins this new work, January 1, 1870, with the Little Church at Ames, with 30 members and no place to worship. When announcing to the secretary of the Convention his decision, involving the declination of an appointment as "Railroad Missionary," which had been tendered him, the secretary said, "All well enough, an important field, but how are you going to live?" Sixteen years since of pastoral labor, most of the time with what might almost be

called "forlorn hopes," has emphasized, in one mind at least, the question that is constantly confronting earnest men as they enter these new and needy fields. "How are you going to live?"

The annual meeting in 1870 was held at Iowa Falls. The writer was the only pastor present at that meeting, representing a church in the Association. Rev. F. S. Witter was present on the ground and was afterwards ordained pastor at Iowa Falls and remained one year. Rev. J. Edminster, Superintendent of Missions, was present, preached the opening sermon and acted as Moderator. S. H. Mitchell, clerk. Rose Grove Church was received, R. Fay, pastor; 11 members. C. G. Johnson is pastor at Swede Bend. The appearance of revival, of last year, had ceased. Churches, 14; pastors, 5; baptisms, 7; present membership, 570. Contributed for the Convention \$117.85; last year, \$176.03.

The Association met at Algona. S. H. Mitchell preached the opening sermon and was Moderator, F. S. Witter clerk.

Great Bend, Rose Grove, and West Dayton 1871. Churches disappear from the list, and Montana is changed to Boone. Rev. H. D. Weaver has become pastor at Webster City. Other pastors are J. Jeffries at Algona, Mitchell at Ames; J. Moxom at Boone, F. S. Witter at Iowa Falls, and J. D. Cassaday at Mt. Pleasant. Eight of the eleven churches report baptisms. Iowa Falls 30, Swede Bend 12, Mt. Pleasant 5, Ames 4, Algona 3, and Boone, Homer and Webster City one each. This meeting at Algona was one of great interest. The great fires at Chicago and in Michigan had just taken place. Many of the prairies in our own State were one black expanse, where the fire had swept over for miles, but no great damage had we suffered. As we write, a picture hangs opposite on the

study wall that is a pleasant reminder. Revs. E. K. Cressey, T. H. Judson and M. C. Kempsey, were at the Association as visitors. They, with pastors Weaver, Witter and Mitchell made up the ministerial force of six, besides Pastor Jeffries of Algona, who had taken part in the Associational gathering. All the six went from Algona direct to Waterloo to attend the State Convention. Arriving at Waterloo, a letter awaited us from Brother Jeffries, who could not attend, begging us to visit a photograph gallery and get a picture of the six and send to him as a souvenir of the meeting, which he had enjoyed so much. It was done, and a copy, preserved by at least one of the group, has been the occasion many times of pleasant memories.

Met at Webster City. J. Z. Zimmerman preached the opening sermon. S. H. Mitchell, Moderator, H. D. Weaver, clerk. The names of the three churches dropped 1872. last year are restored and three new churches, all organized within the year, are received. These are Eagle Grove, with 15 members, Humboldt, with 11 and Oakland, with 9. Rev. A. Plumley is pastor of the first two and B. W. Stillson of Oakland. Rev. H. D. Weaver has removed from Webster City to Fort Dodge, which is restored to the list of churches with 18 members. F. S. Witter has left the Association and Rev. L. W. Hayhurst is preaching weighty sermons at Iowa Falls. Brother Hayhurst, as a profound, logical preacher, has had few equals in the Iowa pulpit. Rev. J. Z. Zimmerman is preaching at Great Bend and A. W. Russell at Yatesville. These, with J. C. H. Miller at Homer, J. D. Cassady at Mount Pleasant, constitute a ministerial force in advance of any former year. Churches, 17; pastors, 10; baptisms, 27; members, 641. A gain over last year of 118. Ames is building a meeting house and reports this year a total expenditure of \$1,540.30. The total expenditure of the entire

Association being \$3,041.57. Contribution for the Convention are \$91.35, of which Ames and her members are credited with \$42.00.

This year the Association met at Ames, in the new and commodious house of worship which was dedicated on the Sabbath of the Associational meeting, Rev. J. F. Childs of Oskaloosa preaching the sermon. Contrary to the almost universal custom in those days at dedications, no collection was taken for the building fund, but a collection of \$94.20 was taken for the Convention and credited to the Association. Rev. H. D. Weaver preached the introductory sermon at the Association. Rev. D. N. Mason of Boonsboro was chosen Moderator and H. D. Weaver clerk. The pulpits are supplied as last year except J. Z. Zimmerman does not appear and D. N. Mason is added. Brother Weaver at Ft. Dodge baptized 10 and Miller at Homer 10. Total expenditures of the year are \$6061.30, of which the largest sum is at Ames, \$2965. Total for the Convention \$171.81. Three Missionaries of the Convention are within the Association. Mitchell at Ames, Weaver at Ft. Dodge, and Plumley at Eagle Grove and Humboldt. An interesting Sunday School Institute was held in connection with the Association.

The Association met at Fort Dodge. S. H. Mitchell preached the sermon and was elected Moderator, and H. L. Bower, clerk. Rev. H. D. Weaver has removed 1874. from the Association and is pastor at New Hartford in the Cedar Valley. Rev. H. L. Bower succeeds him at Fort Dodge. Rev. D. N. Mason has also resigned at Boonsboro, and become pastor at Marshalltown in the Iowa Valley. Rev. A. V. Bloodgood is pastor at Webster City, and they have built a neat chapel, costing, with other expenditures of the year, \$1307.50, and have added 26 to



REV. S. H. MITCHELL.

their number, 12 by baptism. Rev. L. L. Frisk has now returned to the Association and is pastor at Mt. Pleasant and Swede Bend. At Fort Dodge 16 have been baptized, and at Homer 10, at Ames 6, Humboldt 7, and 8 altogether in five other churches. The Jefferson Church was received from the Western Iowa Association with 60 members. Rev. D. Heagle, pastor. Brother Heagle, who labored in Iowa with success for a number of years, is the translator from the German, of "The Breman Lectures," an interesting volume.

The Association met in 1875 at Boonsboro. Rev. A. Plumley preached the sermon and was chosen Moderator and Rev. D. Heagle, clerk. The Rose Grove 1875. Church having become extinct the name was dropped from the roll and the Swede Bend Church was permitted to withdraw to unite with the Scandinavian Association, of Rock Island. The Nevada, Hesperian and Meadow Brook Churches were received, with 14, 14 and 28 members respectively, or an aggregate of 56. S. H. Mitchell having resigned at Ames, on the 1st of January last, to become Financial Agent of the University of Des Moines, Rev. D. D. Proper has entered upon the pastorate there. Rev. J. S. Saxby is preaching at Algona, Rev. G. W. Freeman at Fort Dodge, A. Plumley at Eagle Grove and Humboldt, D. Heagle at Jefferson and Meadow Brook, Demas Robinson at Nevada, A. V. Bloodgood at Webster City and J. D. Cassaday at West Dayton. Churches, 18; pastors, 8; received by baptism, 112; present membership 876. Jefferson has received 41 by baptism; Meadow Brook 14; Webster City 33; Fort Dodge 17; Ames 6, and Humboldt one. Jefferson has 133 members. The only church in the Association numbering above 100. This is also the first year in the history of the Association that the baptisms have been more than a hundred. Rev. H. L. Bower resigned at Fort Dodge in September last, and Rev. J. C.

H. Miller at Homer in May. Brother Miller has been pastor of the Homer Church since its organization, in 1867. Contributions for the Convention this year, \$121.97.

This annual meeting was at Jefferson. Annual sermon by Demas Robinson, G. W. Freeman Moderator, D. D.

Proper clerk. Rev. J. H. Delano has become 1876. pastor at Boone and Boonsboro, and Rev. L. N. Call at Webster City, succeeding Rev. A. V. Bloodgood who is found this year at Washington. A. Shimel is preaching at Meadow Brook. Algona do not report, but mourn the loss by death of their pastor, Rev. J. S. Saxby. Ames and Jefferson have been greatly prospered, Ames reporting 33 baptized and Jefferson 37. The value of church property is \$19,500, six churches reporting values, viz.: Ames \$4,000, Boone \$1,500, Iowa Falls \$5,000, Jefferson \$3,000, Mount Pleasant \$3,000, and Webster City \$3,000. Fort Dodge have nearly completed a neat and substantial home in a central location, and Boone have sold their out of the way chapel and secured a more central location and fitted up a comfortable home.

The anniversary was at Fort Dodge. Introductory sermon by Rev. L. N. Call, Rev. J. H. Delano Moderator, and

L. N. Call clerk. Rev. D. D. Proper has removed 1877. from Ames to Iowa Falls and is succeeded at Ames by Rev. R. J. Reynolds. Rev. J. H. Delano has removed from Boone to Jefferson. D. Heagle resigned but is still preaching at Meadow Brook. Rev. W. F. Carson is preaching at Great Bend and Mount Pleasant, and J. C. H. Miller has resumed labor at Homer. Boone reports 8 baptized, Boonsboro 22, Webster City 26, Great Bend 7, Homer 4 and Iowa Falls 5. Churches 20, pastors 9 baptisms 76, total membership 1015, for the first time above 1000. Contributions for the Convention \$140.15. The

Lake City Church was received this year with 25 members, and the Rutland Church appears a year ago with 14. This church was organized in 1875. Gowrie applied for admission, but not having been regularly recognized was advised to wait and proceed in regular order. In 1878 the meeting was at Iowa Falls. Rev. J. H. Delano preached the opening sermon and was elected Moderator, and W. E. Bates clerk. Rev. W. E. Bates has become pastor at Fort Dodge, C. Brooks at Algona. Grand Junction and Gowrie were received, E. G. O. Groat pastor, with 13 and 20 members respectively. Rev. D. Robinson is preaching at Lake City. The North Union Church which had gone into the Coon Valley Association, organized in 1871, this year returned to its former connection with this body.

The Association met at Webster City. Rev. E. G. O. Groat preached the introductory sermon and was elected Moderator. J. H. Delano, clerk. Rev. R. J. 1879. Reynolds closed his labors at Ames and went to Nebraska for a short time, then returned to Ames and died, much lamented by all who knew him. The People's Church in the southwest part of Boone county, and the Grant City Church in Calhoun county were received. The first of these is a new organization. The Grant City Church was organized about 1870 and formerly belonged to the Western Association. It now reports 24 members, 11 of whom have been baptized during the year. Ere the close of this year Rev. Amos Robinson has become pastor at Ames, H. N. Millard at Boone and Boonsboro, and Rev. D. D. Proper has resigned at Iowa Falls, to enter the State Sunday School work, and is succeeded by Rev. G. J. Travis. Rev. Demas Robinson is preaching at Lake City and Grant City, J. F. Childs is supplying at Nevada and A. Hunt is preaching to the People's Church.

Met at Boone. Rev. L. N. Call preached the opening sermon, L. N. Call Moderator, J. H. Delano clerk. The Great Bend and Meadow Brook Churches were dropped from the roll, not having reported for three successive years. Boonsboro, Eagle Grove and Yatesville Churches having been absorbed by contiguous Baptist Church organizations, their names were also dropped from the roll of churches. Five new churches were received into the body and the hand of fellowship extended to their delegates by the Moderator. They were, Manson, R. Persons pastor, 13 members; Hesperion, 11 members; Livermore, C. Brooks, number not given; Union, 38, and Rockwell City 34. Indications of a healthy, vigorous activity are observed in the cutting off of dead or barren branches, in the large delegation present at the annual meeting, and in the large number of baptisms reported. Ten churches report 77 baptized. Churches 22, pastors 12, total membership 1199. At the close of this year Rev. J. Mountain is pastor at Algona, H. D. Weaver has succeeded Amos Robinson at Ames, H. N. Millard is still at Boone, E. G. O' Groat at Gowrie and Homer, J. F. Childs of Des Moines is preaching at Grand Junction and Nevada, G. J. Travis at Iowa Falls, J. H. Delano at Jefferson, C. Brooks at Livermore, A. Hunt at People's, L. N. Call still at Webster City, and Rev. James Patrick at North Union and Mount Pleasant. Pastor Bates has resigned at Fort Dodge and they are without preaching. Missionary aid has been granted by the Convention at Boone, at Grand Junction, at Lake City and at Rockwell City, and \$148.53 have been raised within the Association for the Convention.

The Association met at Jefferson. Rev. C. Brooks preached the anniversary sermon, H. N. Millard Moderator, 1881. L. N. Call clerk. Rev. J. M. Bay is preaching at Gowrie, Hesperian and North Union. Rev.

A. Plumley is again in the harness at Humboldt and Livermore, and Brethren Brooks and Groat do not appear this year in the list. Nevada and Grand Junction have built neat and convenient houses of worship. The total of local church expenses for the Association is \$12,344.23. Denominational benevolence \$537.68. Raised for the Convention \$236.57, and received aid for four of its pastors. The advance in money raised for the material interests of the churches is very marked. The Association in 1882 was at Livermore. Rev. R. Persons preached the sermon, L. N. Call Moderator, N. E. Goldthwaite clerk. The Homer Church which had dropped out of the list last year is restored as a reorganization. Also new churches at Pilot Mound, Goldfield and Luverne, with 11, 7 and 9 members respectively. The new Homer Church has 53 members, of whom 22 have been baptized during the year, Rev. J. M. Bay pastor. The Kendrick Church also appears for the first time upon the list, with 26 members. Rev. E. E. Atkinson is preaching at Fort Dodge. Rev. F. Hill succeeds Brother Childs at Grand Junction and Nevada, and Rev. B. H. Brasted is serving Grant City, Lake City, Rockwell City and Union—three cities and a bond of "Union" to bind them together. Rev. J. H. Delano has resigned at Jefferson and gone to Illinois and Rev. F. N. Eldridge succeeds him. There are now 27 churches, 21 of them supplied by 13 pastors; 167 baptisms reported and a total membership of 1373, the largest number ever baptized in the Association in one year, and a gain of nearly 200 over last year. Raised for the Convention \$146.23. Aid extended on five different fields.

Met at Ames. Rev. A. Plumley preached the sermon. L. N. Call Moderator, N. E. Goldthwaite clerk. The names disappear of Hesperian, Humboldt, People's and 1883. Union—4. The People's Church appears in the

Coon Valley Association. Some others may be changed to new names appearing. Names of five new churches appear, viz.: Bradgate, Burnside, Kelly, Lohrville and Renwick. Churches 28, of which 21 are supplied by 12 pastors. Baptisms 73, present membership 1326. Rev. E. G. O. Groat whose name has been missed among the pastors for the last two or three years, appears again preaching at Rutland. R. Persons is preaching for the new church at Bradgate, and J. M. Bay at Burnside. Kelly is an offshoot of the Ames Church. In 1884 the 25th annual meeting was held with the Baptist Church at Algona, commencing Friday, September 11. Rev. E. G. O. Groat preached the introductory sermon from 1st John IV:7. Theme, "Christian Love." Moderator L. N. Call, clerk N. E. Goldthwaite. Several new pastors appear upon the field. G. W. Robinson, Algona, G. H. Starring, Ames, I. W. Edson, Boone, D. L. Clouse, Grand Junction, F. G. Jones, Iowa Falls, J. C. Hart, Jefferson, J. Bodenham, Livermore, O. W. Catlin, Lohrville and Rockwell City, and George Houghton at Nevada. Nine new men to this field. Of course the most of them take the places of familiar names no longer seen in this connection, but which have become new names in other fields. But, alas, these transitions have become so frequent that names of excellent ministers have scarcely *become familiar* before they have taken their flight. But three ministers in this Association have been on their present fields more than two years. The Humboldt Church reappears; a new organization with Rev. E. G. O. Groat pastor; also Dayton and Centerville Churches with J. M. Bay and James Patrick as pastors. Humboldt has dedicated a neat chapel in the county seat, Renwick and Lohrville have also dedicated new houses. "All indicating substantial progress, determined position and consecrated effort." There are now in the Association 31 churches, 16

pastors, 85 baptisms reported and a total membership of 1498. Jefferson reports 23 baptized, Centerville 18, Webster City 17, North Union 14, and Boone 8. These are the principal baptisms. The value of church property is now placed at \$35,200. Sixteen churches reporting property ranging in value from \$200 to \$6,000. Only two of the 16 reporting less than \$1,500 in value. Total expenditures for all purposes \$13,698.01, of which \$4902.89 were for church expenses, \$480.61 for Sunday Schools, \$7,639.50 for "Permanent Improvement", and for Convention \$216.33.

The Association met with the North Union Church, commencing Thursday, September 10, at 7 p. m. The introductory sermon was preached by Rev. D. L. 1885. Clouse. Rev. E. G. O. Groat was Moderator and Rev. O. W. Catlin, clerk. The Radcliffe Church was received with 17 members. Rev. H. M. Thompson has succeeded Pastor Jones at Iowa Falls; F. N. Hazen is pastor at Dayton, F. M. Jasensky at Pilot Mound and W. F. Porter at North Union. The Grant City Church has returned to the Western Iowa Association. Churches, 27; pastors, 15; baptisms, 100; total membership, 1,512. The reports for 1886 are such as give evidence of an upward movement. The baptisms reported, 157, have been exceeded but one year in the history of the Association. In 1882 the number was 167. In only one other year were they over 100. In 1875, 112. The total membership in 1886, 1,621 is the largest in the history of the organization.

We close this history of the Upper Des Moines Association with one or two incidents that are worth remembering for the illustrations they afford of some of the methods of Divine Grace. At one of the anniversaries one of the (ought to have been) strongest churches did not report; had not reported for a year or two. There had been trouble,

brethren had become discouraged, disobedient, shall we say it,—sullen in their despair, and seemingly resolved to let the cause go to ruin. At this meeting the case of that church lay heavily on the hearts of the brethren. Prayer was proposed especially for that field. It was not known that they even desired this interposition in their behalf, but we have seldom heard such pleading at the Throne of Grace. It was prolonged and repeated. It seemed to become the absorbing topic of the meeting, to save that church, yet the only thing, then available, was to pray. To those who believe in prayer we need scarcely add the sequel. In a short time that church took up its work again, and has been since one of the active forces in its city and in the Association. At another anniversary the whole Association seemed to be desolate. But one pastor in the Association present; only 7 baptisms for the year. A resolution was spread upon the minutes taking the hopeful view. Our extremity God's opportunity. Next year there were 57 baptized, 30 of them in this church where the Association had been held the year before, and general prosperity was enjoyed.





CHAPTER XXXVIII

PICKING UP THE THREAD—1865—BEDFORD ASSOCIATION.

CHANGE OF NAME—EAST GRAND RIVER AND
MURRAY ASSOCIATIONS—1865 TO 1886.



FOR what seemed sufficient reasons, the history of the Bedford Association was broken off at 1864, the last year that it appeared in the records under that name, and the South-western Association taken up, reserving its continuation, under a new name, for a separate sketch. The old Association adjourned in 1864 to meet with the Grand River Church, in Decatur county, on Friday before the fourth Sunday in August, 1865. From that meeting, evidently, it came forth the *East Grand River Association*, with 16 churches, 10 pastors, 49 baptisms, 102 additions in all and 600 members. The churches were, Afton, Adams county 1st Church, Bethel, Bethesda, Caledonia, Camden, Grand River, Hayden Grove, New Hope, New Salem, Osceola, Platteville, Union, Vernal, West Nodaway Valley and White Breast. The pastors were: A. Robbins, E. Otis, S. Hollen, H. Pearce, P. Andrews, F. Edwards, J. Evans, G. Elmore, J. T. Mercer and J. A. Pool. Rev. A. Robbins was the clerk. For the next five years the annual meetings

were held at New Salem, Union (1868-9 unknown) and Platteville. The clerks of whom we have any record, were A. Robbins and J. T. Mercer.

In 1866 the Isadora and Mount Zion Churches were received. A. Stanley was pastor at Bethel and J. C. Adams at Hayden Grove and Isadora. Brother Robbins 1866. was preaching at Afton and Bethesda. In 1867 Rev. P. Andrews labored as itinerating missionary and \$238.50 were contributed to the treasury of the Convention, his salary being \$250.00. In 1868 Rev. J. Messenger appears as pastor at Osceola and Vernal, and in 1869 H. R. Hicks at Afton, Thomas Miller at Bethesda and J. Hopkins at Hayden Grove. Brother Robbins closed a three or four years' pastorate at Afton and removed to Osceola. M. Case was reported pastor of New Hope and J. S. Deavers at Union City. Seventy-seven baptisms were reported and 857 members. A new church appears at Murray and Brother Robbins is supplying. The year 1870 seems to have been a year of considerable growth. Four or five new churches were added, among them Mount Ayr. Rev. C. Tilbury was preaching at Mount Ayr and D. T. Smith at New Hope. Baptisms, 164; members, 1,109.

Beginning with 1871 we find anniversaries held at Afton, Vernal, Hayden Grove, Bethel and Mt. Ayr, with Daniel Propst, A. Robbins, and R. E. Dye acting as clerks. New pastors appearing on the field are, in 1871 A. J. Delano preaching at Afton, and A. Vanderpool at Camden; in 1872 J. B. Linskea at Afton and E. H. Riggs at Terre Haute Church: in 1883 W. C. Akers at Bethel, S. C. Moore at Afton and J. G. Johnson at a new church called the Adair County First Church. Also in 1873 Rev. D. C. Ellis appears as pastor of the First Church Adams county. Brother A. Robbins closed his connection

with the Association about this time, and Rev. J. C. Lewis became pastor at Leon in 1874. In 1875 Rev. L. M. Newell appeared as pastor for a little season at Creston, J. M. Smith, the veteran Missionary of southwestern Iowa, at Osceola, and Solomon Funk at Mount Ayr. The Vernal Church reported 53 baptisms, and the New Salem Church Eli Stark, pastor, 59. Whole number of baptisms 160; members 959. From 1876 to 1880 we find the annual gatherings were at Bethesda, Murray, Palestine, Camden, and Providence Churches. The records were kept by Lemon Bennett of Murray for the whole period.

The East Nodaway Association, organized in 1874, has reduced the membership of this. The number of churches

in 1876 was 19, pastors 9, baptisms 69, members 1876.

871. Rev. J. M. Smith was preaching at Afton, Osceola, Science Hill and Vernal, E. Burch at Greenfield, J. Drake at Hickory Grove, and J. Messenger at Murray. In 1877 Rev. A. Pratt was found preaching at Osceola and Murray, and Rev. A. C. Edwards at Mt. Ayr, where 12 have been baptized, and the membership increased to 60. There appeared a church at Westerville about this time with 20 members, probably an offshoot from the Vernal Church. Rev. W. H. Barnes appears as pastor at Greenfield, H. Crawford at Camden and Pleasant Valley, and J. Rawlings at Union, Afton Postoffice. Rev. J. D. Burr appears as pastor at Afton and Creston in 1878, and A. C. Edwards at Bethesda and Greenfield, while 1879 shows Rev. B. F. Mace at Osceola, H. S. Cloud at Murray and P. Andrews at Mt. Ayr.

In 1880 Rev. Wm. Carpenter puts in appearance as pastor at Afton and Greenfield, and Rev. F. Edwards begins an important work at Leon. Rev. I. M. 1880. Seay is found again in his old field at Vernal

Church, and Hiram Pearce at Bethesda. In the five county seats in this Association, Afton, Greenfield, Mt. Ayr, Osceola and Leon, the aggregate membership in 1880 was only 159. Great courage and devotion are required of the few who, in these places, preserve the candle sticks from being removed out of their places, but it is true that "To him that hath shall be given, and he (they) shall have more abundance." The anniversaries from 1881 to 1886 were held at Vernal, Pleasant Valley, Palestine, Camden, Caledonia and Camden again. R. E. Dye one year, and J. W. Piercy were the clerks. The Murray Association, organized about the beginning of this period, has taken from this body nearly half its strength. The four county seats of Adair, Ringold, Union and Clark counties all went into the new organization, and probably most of the churches in three of these counties, while Leon, Decatur county, is transferred to the Eden Association. There appears a 2d Mount Ayr Church still in this body, with 15 members, J. R. Drake pastor. There are now, in 1881, 11 churches, 4 pastors, only 3 baptisms reported and 437 members. The four pastors are A. W. Cox, J. R. Drake, A. Stanley, and A. Vanderpool.

In 1882 W. C. Akers, W. H. Eaton, H. Tabor and H. Crawford appear as pastors. For the period under review, 1881 to 1885, the baptisms were in the order named: 3, 19, 5, 14 and 21; an aggregate in the five years of 62, or an average of less than 13 per year. The East Grand River has become the smallest of all the Iowa Associations and has been passing through a season of great spiritual barrenness. It cannot be but there are pious hearts in these churches who are sighing and crying unto God. Oh! Lord revive thy work! Wilt thou not revive us again? and their prayers will be heard. God is not a God afar off that He cannot hear when His children

cry unto Him. The above words had been written before we saw the report for 1886. And now comes their justification in a report that must gladden many hearts. Baptisms in 1886 were 88. More by 26 than in the previous five years. Total membership, 462, a gain over last year of 116 and in two years of 163. Were we to seek an explanation, or rather a confirmation of the relation between spiritual life and benevolent contributions, we might find it here. During the five years reviewed above, this Association was but once represented in the treasury of the State Convention. That was in 1881, \$40.48. In 1885 the whole amount reported for benevolence and church expenses, eight churches reporting, was \$230.67. But in 1886, under the impulse of the new spiritual life, contributions were: Foreign Missions, \$39.14; State Missions, \$66.18; local expenses, \$538.13; total, \$643.45. Comment is unnecessary. The baptisms in 1886 were at New Salem, E. E. Auxier, pastor, 33; Pleasant Valley, A. Vanderpool, 28; Palestine, E. E. Auxier, 18; Camden, same pastor, 8, and Bethel one.

MURRAY ASSOCIATION.

As the Murray Association was, almost wholly, carved out of the East Grand River Association, in 1881, we give it place to complete the present chapter. The churches constituting it were Afton, Wm. Carpenter, pastor, 33 members; Bethesda, Hiram Pearce, 65; Greenfield, 42; Mt. Ayr, P. Andrews, 35; Murray, H. S. Cloud, 61; Osceola, 54; South Creek, E. E. Auxier, 12; Union, J. D. Burr, 23, and Vernal, I. M. Seay, 73. All but the South Creek Church came out of the East Grand River Association. No wonder that body suffered. Murray starts off with 9 churches, 6 pastors and 398 members. Though young, it contains the oldest churches in this part of Iowa dating back, some of them, more than a quarter of a century. The anniver-

saries of the Association have been held at Mt. Ayr, Bethesda, Greenfield, Afton and Tingley. Its clerks have been Lemon Bennett, J. D. Burr and M. J. Sigler. The pastors in 1882 were J. D. Burr, Wm. Carpenter, H. Pearce, P. Andrews, H. S. Cloud, E. E. Auxier and R. H. Shafto at Osceola for a short time. In 1883 the Clanton Church near the south line of Madison county, was added with 27 members, J. R. Stitt, pastor. The history of this church has been followed through the Western Iowa and Central Associations. In 1884 Rev. M. J. Sigler appears as pastor at Murray, A. Watson at Osceola and W. E. Graham at Tingley. The Emmanuel Church was added in 1883, and the Tingley and Zion churches in 1884. J. H. Miller, pastor, of the last named; The Fairview Church appears in 1885, G. W. Smith, pastor, with 13 members. In 1886, A. H. Lyons at Afton and Emmanuel, and W. H. Sayre at Clanton and Fairview are added to the pastoral roll. Baptisms in the Murray Association have been reported in the consecutive years as follows: 5, 9, 15, 59, 56 and 19; an aggregate of 163, or an average of 27 per year. Contributions to State Missions for the six years, \$502.63; or an average of \$83.67. These are hopeful signs of a healthy body.





CHAPTER XXXIX.

THE COON VALLEY ASSOCIATION—ORGANIZED IN 1871.
DALLAS, GUTHRIE, AND PARTS OF BOONE, GREENE,
AND CARROLL COUNTIES—1871 TO 1886.

THE COON VALLEY BAPTIST ASSOCIATION was constituted in 1871, with eight churches, having four pastors and 330 members. The churches with the number of members reported the following year, were, Coon Valley, 41; Calamus Creek, 20; Perry, 44; Panora, 26; Panther Creek, 28; Pleasant Valley, 16; North Union, 61; and Guthrie Center, 59. The Guthrie Center, Panora, and Panther Creek churches were from the Western Iowa Association; the old North Union Church from the Upper Des Moines, and the other four were new organizations. The pastors were E. J. Wood, J. Hill, J. Carson and A. E. Simons. Brother Simons was the first clerk.

The second meeting was at Perry. Rev. J. Hill, Moderator, A. E. Simons, clerk, Deacon A. Parker treasurer. Father Hill preached the introductory sermon. 1872. The Mt. Zion Church was received. Among the pastors in 1872 in addition to those named before, are Rev. E. R. Swain at Coon Valley, Ed. Tuffin at Panora, and

the venerable W. J. Sparks at North Union. A timely circular letter written by A. E. Simons, on "The duty of rendering to pastors a just compensation for their labors," was adopted and printed in the Minutes. Baptisms reported in 1872, 32, members 309. The anniversary in 1873 was at Guthrie Center. The opening sermon was by Rev. George Scott. A. E. Simons Moderator, Deacon C. F. Reed clerk. The Dexter Church was received with 13 members, but no pastor. The state of religion was reported very low. Only two baptisms in the Association. The Perry and North Union churches have completed meeting houses. The Perry and Guthrie Center churches report Baptist Sabbath Schools; two others report union schools.

In 1874 met at North Union. Introductory sermon by J. Hill, Moderator George Scott, clerk A. E. Simens. Mount Zion Church has become extinct, but the 1874. Stuart and Freedom churches were received. Rev. George Scott is preaching at Dexter and Stuart. There is some increase of spiritual interest, 48 baptisms reported, and 389 members. A gain of 90. A missionary committee, appointed the year before, had employed Rev. Wm. Wood of Cedar Falls for three months, at a salary of \$50 per month. He had labored in protracted meetings at Perry, Guthrie Center, Calamus Creek and North Union. The work had been self sustaining, enough being received on the field to pay all expenses. Brother Wood had been entirely laid aside by sickness for some time. The fifth anniversary was held in 1875 at Perry. Introductory sermon by Rev. Wm. J. Sparks, Rev. H. S. Cloud Moderator, A. E. Simons clerk. The church at Perry had had a great revival and baptized 53. They have enlarged their parsonage and made it a commodious dwelling place for their pastor's family. They have a prosperous mission station at Peoples Settlement, 8 miles east, which will ere

long become a self-sustaining church. Baptisms reported in the Association 75, other additions 43, members 475. The amount reported for church expenses, \$2,450; grand total for all purposes \$2571.20.

In 1876 the Association met with the Freedom Church. Rev. H. S. Cloud preached the annual sermon and was elected Moderator, Brother Simons still clerk. 1876. The churches were all represented except Panora, and four new churches were received. These were Richland Center, North Branch, South Coon and Dallas Center. Rev. J. Carson is preaching at Richland Center and South Coon, H. S. Fish at North Branch, where there are 53 members, and at Guthrie Center, and Rev. Demas Robinson at Stuart. Brother Robert Mulloy, of the Calamus Creek Church, wrote a circular letter on "The faithful performance of work by the Lay Members of the church," which was read and adopted and ordered printed in the minutes. It was the writer's privilege to witness the baptism of Brother Mulloy in 1868, he having been previously a member of the Church of England. The circular letter written by him shows a very intelligent and just view of the duties of a christian and a member of the church. In 1877 the Association met with the Coon Valley church. Brother Simons preached the sermon and was Moderator, C. F. Reed clerk. The Dexter church had disbanded. Rev. E. G. O. Groat was preaching at Guthrie Center and Dallas Center, Brother Wm. Hooks at Panther Creek, C. F. Reed at Coon Valley and North Branch, J. F. McCluen at Richland Center, J. M. Gilbert at Calamus Creek, H. S. Cloud at Freedom and Pleasant Valley, J. Carson at South Coon, A. E. Simons at Perry, W. J. Sparks at North Union, and J. A. Nash at Stuart.

The Association met in 1878 for its Eighth Anniversary

with the Peoples Mission, of the Perry Church. Rev. J. Z. Zimmerman was, by a vote of the body, in 1878. invited to preach the opening sermon. Rev. J. F. Childs, of Des Moines, was elected Moderator, C. F. Reed, clerk. The Casey Church was received with 7 members, C. F. Reed, pastor. Brother Childs is preaching at Stuart and A. J. Delano at Guthrie Center. Rev. Wm. J. Sparks died June 30, 1878. The church at Stuart have bought a house of worship and fitted it up at a cost of \$464.50. Met in 1879 at Guthrie Center. Rev. J. F. Childs preached the annual sermon and was elected Moderator, C. F. Reed, clerk. Rev. A. E. Simons, who has been pastor of the Perry Church from its organization, and one of the most efficient members of this body through the ten years of its history, has removed and taken up work at Parkersburg, in the Cedar Valley Association. Rev. J. M. Gilbert, of Calamus Creek, is also missed from the councils of this Association, but Rev. A. Hunt appears as pastor at Coon Valley and H. W. Wilson at Perry. The North Union Church has returned to the Upper Des Moines Association, and the Peoples Mission has become a separate organization and united with that body also. Rev. H. S. Cloud has removed to Corning, Adams county, Iowa. The departure of Rev. J. Carson from this Association seems to have been a year or two earlier.

The anniversary in 1880 was held at Perry. Introductory sermon by W. F. Hooks. Moderator, A. Hunt, clerk and treasurer, A. D. Phelps of Perry. This anniversary was saddened and chastened by the death, December 4, 1879, of the beloved father, Rev. Joshua Hill of Guthrie Center, who had "by reason of strength reached four score years." The Casey, Richland Center and Dallas Center churches disappear from the records. Bro. E. Hatfield appears as pastor at Calamus Creek, A.

Mackey at Guthrie Center, and L. W. Atkins at Stuart. Other pastors are W. F. Hooks and A. Hunt. There are now 10 churches, 5 pastors, 39 baptisms reported and 408 members. Of the baptisms 22 were at Guthrie Center. From 1881 to 1885 the anniversaries were held respectively at South Coon, Panther Creek, Fredonia, Pleasant Valley, and Peoples church. The Moderators in the order named were A. Hunt 4 years, and A. E. Simons; clerks A. D. Phelps two years, A. E. Simons two years, and F. M. Gaines.

In 1881 Rev. A. Mackey preached the annual sermon, "A thrilling sermon from James 1: 22, 'Be ye doers of the word, and not hearers only.'" Rev. L. D. Lamkin was preaching at Perry and Rev. J. M. Gilbert removed to Creighton, Nebraska. The Guthrie Center church spent \$500 in permanent improvements. A Women's Missionary Society for the Association was organized, Sister R. E. Bailey president, Naomi Mackey secretary, and Sister R. B. Reed treasurer. In 1882 Rev. C. F. Reed preached the annual sermon. The new Bethel church of Audubon county was received, Charles Berry pastor. Rev. A. E. Simons, late in 1882, returned to his old field at Perry. In 1883 Rev. Charles Berry preached the introductory sermon. The Peoples Baptist church was received from the Upper Des Moines Association, Rev. Harmon Hunt pastor, with 35 members. Rev. W. A. Welsher of Des Moines was preaching at Stuart. During the Sabbath session of the Association at Freedom in 1883 the exercises were suspended to hear the experience of a sister who wished to unite with the Panther Creek church. This sister, who lived several miles from the place of meeting of any Baptist church, had been converted while at home alone, but desired to follow her Lord in baptism and find fellowship with his people. Her experience was clear and satisfactory, and she was unanimously received by the

delegates of the church with which she wished to unite. Two others, a man and his wife, who had been immersed and were formerly members of the United Brethren church were also received into the fellowship of the Freedom church at the close of the morning service. It was voted to hold quarterly meetings of the Association, the object being "to pray and talk and preach the gospel, and plan for more and better work in the broad field the Lord has given us."

In 1880 the Coon Rapids and Mount Zion Churches were received. Rev. A. Mackey was pastor at Coon Rapids, and A. Hunt at Mount Zion. Rev. R. 1882. R. Albin was preaching at Stuart. Baptisms were reported by the Peoples Church, 27; Perry, 11; Mt. Zion, 11; Stuart, 7; South Coon, 5; Coon Rapids, 3; Freedom, 2, and Panther Creek, one; making 67 in all; other additions, 52; total membership, 533. Rev. A. Mackey, besides Coon Rapids, is supplying New Bethel and North Branch. In 1885 the Dallas Center Church reappears with 45 members reported, but no statistics. A church called Union also appears with 41 members, A. Mackey, pastor. Rev. F. M. Gaines is preaching at Freedom. In 1886 we find Rev. D. L. Clouse settled at Perry, F. M. Gaines preaching at Freedom, Pleasant Valley and Peoples, A. Mackey at Union and W. F. Hooks at Panther Creek. Baptisms 36; membership 548. Rev. A. E. Simons has yielded to the necessity of taking rest for a season from the full work of the pastorate, and is in business at Emerson, Iowa, but still preaching the Word as occasion offers. It is much to the credit of Rev. Wm. F. Hooks and the Panther Creek Church that, raised up and called into the ministry among that people, he has been enabled, regularly, to break unto them the Bread of Life without interruption for ten years; first as Licensed by them, and afterwards,

January 29, 1880, Ordained. The important question of continuing in one place in the ministry has not been without consideration in the Coon Valley Association. At the meeting in 1885 the Circular Letter, written by Mrs. Naomi Mackey, treated with ability the subject of the pastoral relation, and especially the advantages of long pastorates and how to secure them. We append one or two extracts. "A stranger's first sermon may please the people immensely because it enunciates and explains some truth already thoroughly understood by them. The sermon may not lead them one step higher in christian knowledge, but their self love has been tickled to find the stranger agreeing with them and stating their views eloquently. The pastor who has been long on the field learns where his people are weakest and on what points they most need instruction, and can govern himself accordingly. * * * An old friend whose love has been proved so as to be beyond a doubt can do this much more efficiently than a recent acquaintance." That is, can reprove, rebuke, and give the needed instruction to strengthen the weak places. "A magnetic orator, without a clean heart, can rouse and fire and sway an audience by his presence and oratory and the result be little permanent good and much permanent evil. * * * But when personal magnetism and the grace and charm of oratory are backed by a known character of christian consistency, then the oratory is a power for good. The pastor is to be a care-taker—one to take care of the church. The preacher who stops with the church only a few months or a year hardly gets acquainted with the people, certainly not so acquainted as to love them and care for them as a pastor should. * * * Even a farm that changes tenants every year is soon overgrown with weeds and in a dilapidated condition."

This Association has some elements of history peculiar

to itself. Bordering closely upon the capitol of the State on one side, centrally located, and cultivating a district comprising in whole and in part, six counties, it has but one county seat church, and that not strong. It has few churches located in the towns. It has had less missionary aid, perhaps, relatively, than any other Association in the State. It has fewer meeting houses, or has had until recently, than other parts of the State. The churches are weak, and yet there has been a noble holding on and a faithful cultivating of the field with the means at hand. By the advent of railroads and mining interests, changes are being wrought that betoken more rapid growth, and emphasize the importance of a more vigorous cultivation of this field and increased cooperation between the Association and our General Missionary Societies, State and Home.





CHAPTER XL.

EAST NODAWAY ASSOCIATION—ORGANIZED 1874.

BETWEEN THE SOUTHWESTERN AND EAST
GRAND RIVER—1875 TO 1886.



T the meeting of the Southwestern Association held at Bedford, Iowa, in 1874, a committee reported in favor of the formation of a new Association between that Association and East Grand River, on the east of it; and a meeting was appointed to be held at Corning, in November of that year for the purpose of organization. In 1875 we find a record, accordingly, of the *East Nodaway Association*, with 15 churches, 9 pastors, 45 baptisms during the year, and 694 members. Ten of the churches were from the East Grand River Association, and only three from the Southwestern. The names of the churches, with their pastors and the number of members in each, were as follows: Adams County 1st Church, D. C. Ellis, 80; Bedford, G. W. Robey, 118; Buchanan, I. M. Seay, 35; Corning, P. Andrews, 65; Goshen, E. Ellis, 44; Hayden Grove, I. M. Seay, 50; Hickory Grove, M. M. Case, 17; Memory, I. M. Seay, 29; Mormontown, Wm. Golding, 28; Mount Zion, E. Otis, 20; New Hope, E. Otis, 20; Platte Prairie, D. T.

Smith, 23; Platteville, E. Otis, 26; Prescott, Wm. Golding, 30, and Union, E. Otis, 47. The first clerk of the new Association was J. A. Marley, of Memory.

The Second Anniversary was held at Prescott, in 1876. J. A. Marley, clerk, then of Clarinda. Hickory Grove and

Platte Prairie were dropped from the record, but 1876. three new churches were added, viz.: Grant Center, Kent and Lennox. D. T. Smith is pastor of the first two and Wm. Golding of the last. Eighty-three baptisms are reported and 746 members. The East Nodaway Association may be said to have sprung into being full-grown, to have been launched on its voyage of usefulness under favorable winds, and possessing elements of strength and vitality. In 1877 it met at Bedford. Brother Marley still acts as clerk. The Conway Church was received with 9 members, J. B. Ritner, pastor, and Hopkins, Missouri, 27 members, Joseph Yates, pastor. Rev. J. D. Burr is pastor at Corning. The First Church Adams county entertained the Association in 1878. One hundred and seven baptisms were reported and 1,029 members. Bedford Church, Brother Robey still pastor, reports 75 baptized and 30 by letter, and a total membership of 278. This church, in 1878, ranked third in the State in members, Davenport being first with 372 members and Waterloo second with 342. Rev. J. D. Adams appeared as pastor at Mt. Zion and J. W. Hough at Prescott. The anniversary of the State Convention was held at Bedford in 1878. The first and only time it has ever been held southwest of Des Moines. The Association met in 1879 at Lennox. The Hopkins Church was dropped and Creston received from the East Grand River Association. Buchanan also disappears and Carbon comes from the Southwestern. Carbon enjoyed a revival in 1878, in which 17 were baptized and the membership raised to 91.

In 1880 the anniversary was at Carbon. The Summerset Church was received with 21 members, H. S. Cloud pastor. W. K. Miller is preaching at Corning, 1880. E. J. Lockwood at Hayden Grove, and J. L. Blakely at Union Church. Conway entertained the anniversary in 1881, J. D. Burr clerk. Brother Marley had served as clerk up to 1880. Rev. G. W. Robey closed his honored pastorate of six years at Bedford, and removed to Moberly, Mo. Rev. C. E. Taylor, recently of Grinnell, Iowa, is his successor. Rev. T. K. Tyson appears as pastor at Conway, Grant Center and Lenox. Rev. William Carpenter is supplying Prescott in connection with Afton in the Murray Association. Brother Andrews is preaching at Goshen, and R. Bosisto at Summerset. Every pastor dates the beginning of work on his present field this year, 1881, except two. H. S. Cloud at Bethel dates back to 1879, and E. Otis at Hayden Grove to 1880. The latter is a return to an old field where Brother Otis preached for many years. Bedford was the place of meeting in 1882, T. K. Tyson clerk. Rev. G. T. Colvin is preaching at Carbon and Corning. Clearfield is added to the list of churches. There are now 20 churches, 9 pastors, 38 baptisms reported, and 911 members. Rev. A. B. White succeeded a little later to the work at Corning and some other points. Brother White was a man of considerable ability who came from Springfield, Ohio, and after securing recognition and honors, and doing some good work among our churches in Southwestern Iowa, discovered that he was not in sympathy with the teachings and practices of our denomination, and withdrew from us.

In 1883 the Association met at Creston. The former clerk, Brother J. A. Marley, returned to his post. Rev. James M. Smith returned from Indiana, where he 1883. had been for several years, and is living at Bed-

ford. Rev. Edward Otis, for seventeen years pastor of the Hayden Grove Church, died, September 1, 1882. He preached his last sermon only the Sunday before his death. The meeting in 1884 was with the Adams County First Church. Rev. I. M. Seay was Moderator. Rev. A. Jacobs had succeeded C. E. Taylor at Bedford. Revs. W. C. Shepherd and A. B. Buckner were ordained at Mormontown on April 5, 1884, and Rev. H. C. Nash came from Marley, Illinois, and succeeded G. A. Hertzog at Creston. Brother Hertzog settled in Creston in 1883. The eleventh annual meeting was held with the Mount Zion Church in 1885. I. M. Seay Moderator, H. C. Nash clerk. The names of five churches, Carbon, Clearfield, Grant Center, Lenox and Platteville, are erased from the list. The Delphos, Gay Street and Mount Pleasant churches were added. Rev. W. G. Howard was ordained at New Market, February 21, 1885.

The report for 1886 brings inspiring news with which to close this sketch. Number of baptisms reported 129; members 900. The number of members is less than 1886. in the recent years, but the number of baptisms shows a good degree of spiritual life. Thirteen of the 20 churches are represented in the baptisms, in numbers ranging from one to 45. The larger sharers are Mt. Zion, 45; Mormontown, 25; Delphos, 12; Creston 11 and Gay Street 10. Rev. A. Stott is pastor at Bedford, George E. Eldridge at Gravity and New Market, Samuel Meacham at Pleasant Hill and W. J. Howard at Corning. Other pastors are H. S. Cloud, W. C. Shepherd, H. C. Nash, Wm. Golding and J. M. Smith. The East Nodaway Association bids fair to be a growing force in the field which it is to till for the Master.



CHAPTER XLI

THE SIOUX VALLEY ASSOCIATION—ORGANIZED IN 1874. SIOUX CITY—CHEROKEE—AND THE GREAT NORTHWEST—RECENT BUT RAPID DEVELOPMENT—1874 TO 1886.



NORTHWESTERN Iowa, as noticed in chapter thirty, formerly all belonged to the Western Iowa Association. The Sioux City Baptist Church, organized in 1860 and connected with that body in 1861, stood alone in this region, for many miles around, for full ten years. To show the newness of this part of the state we quote the following, found in a recent number of a Sioux City paper: "On the 26th of December, 1855, Sioux City comprised six log houses." One of these, doubtless a rude boarding house for the emigrants who had begun to flock to the new town, was called the "Pacific Hotel;" but for reasons easily imagined it was more frequently denominated the "Terrific Hotel." Another, the "Revier House," was called the "Severe House." This was Sioux City a little more than thirty years ago.

In 1870 or 1871 the Cherokee Baptist Church was organized, the second Baptist church in the large territory now

occupied by the Sioux Valley Association. About this time Rev. James Sunderland became pastor at Sioux City, and very soon began to point out the importance of this part of the state. In 1872 there were nine unassociated Baptist churches on this field. Most of them united with the Western Association the next year, but in 1874, on Friday before the fourth Sunday in August, a Convention was held at Storm Lake, and the Sioux Valley Association was duly organized. The following named churches entered into the organization: Cherokee, A. W. Hilton pastor, 72 members; Sioux City, James Sunderland, 94; Pioneer Church, 21; Spencer, 15; Spirit Lake, J. L. Coppoc, 30; Silver Lake, 11; South Plymouth, 7; Storm Lake, Norman Parks, 30; Union Ridge, 14; Wolf Creek, J. Patrick, 40; Wolf Dale, J. Patrick, 15. Thus there were 11 churches, 5 pastors, and 349 members, 83 of whom had been baptized within the year. Sioux City reported 47 baptisms, Cherokee 18, Wolf Dale 9, and others from 2 to 4. L. H. Chapin of Spencer was the first clerk.

In 1875 the first anniversary was held at Spirit Lake. J. L. Coppoc, clerk. Rev. A. W. Hilton has been succeeded at Cherokee by E. N. Jenks, and Rev. C. S. 1875. Thomas was preaching at Spencer and Silver Lake. Brother Hilton died not far from this time. In 1876 the Association was to meet at Cherokee, but we are not in possession of any account of the meeting nor the work of that year. In 1877 two new churches appear in the list. Correctionville and Camp Creek, but four names are missed since 1875, viz.: Spencer, Silver Lake, Union Ridge and Wolf Dale. Rev. H. O. Hiscox was preaching at Sioux City in 1877, and reported 28 baptized and 155 members. Rev. J. Sunderland, owing to impaired health and unfavorable effects of the climate, had resigned in Sioux City in 1875, and become chaplain of the State Pen-

identiary at Ft. Madison, and in 1876 was pastor at Ottumwa, Iowa. In 1877 Rev. J. S. McSparren was preaching at Correctionville and Wolf Creek, Carlos Wilcox at Storm Lake, E. C. Bennett at Camp Creek, J. W. Jones at Pioneer and R. J. Munn at South Plymouth. F. R. Morehead of Sioux City was clerk.

The fifth annual meeting occurred at Storm Lake in 1878. Rev. J. Edminster, who had become pastor at Cherokee, preached the sermon and was elected Moderator, 1878.

J. S. McSparren clerk and treasurer. Though the Spencer Church made no report, it was voted not to drop it from the list, and that a committee be appointed, consisting of Brethren Edminster, Coppoc, Wilcox, and McSparren, "to convey our expressions of sympathy to the Spencer brethren and to preach to them." Rev. P. M. McLeod has succeeded H. O. Hiscox at Sioux City, Brother Coppoc, after an interval of absence, has returned to the work at Spirit Lake. Rev. J. Sunderland, secretary of the State Convention in 1878, in the annual report of the Board makes a strong appeal in behalf of this section of the State, in which he says, "Cheap and fertile lands are attracting settlers. Railroads are extending, and new towns are springing up through all this region, and will be largely increased during the few years to come, thus increasing the facility and the desirableness of settlement. It is an opportune time to move now towards its cultivation. Society should crystalize around the church, and not the church come in as an afterthought." In 1879 the sixth anniversary met with the church at Cherokee. The opening sermon was by Rev. P. M. McLeod; Moderator, Carlos Wilcox, clerk, A. H. Frain. The Peterson and Sibley churches were received. Rev. T. H. Judson was preaching at Sibley and Spencer. An interesting Sunday School Convention was held in connection with this meeting. All the churches

were engaged in Sunday School work. Members of the church at Cherokee were engaged in five schools besides their home school.

Sioux City was the place of meeting in 1880. Rev. J. Boswell, of Storm Lake, was the clerk. Brother Edminster had been succeeded at Cherokee by Rev. 1880. George H. Brown. Rev. E. M. Hayburn pastor at Sibley and Jesse Boswell at Storm Lake. The number of churches was 13; pastors 8; baptisms reported 49; members 549. Rev. J. Edminster has removed to Parker, Dakota, and his successor came from Sycamore, Illinois. The Association met in 1881 at Wolf Creek. Jesse Boswell, clerk. Rev. James Mitchell was preaching at the Judson Church, which first appeared in 1880. Brother McLeod removed from Sioux City to Wisconsin, and Rev. D. R. Watson has become pastor at Sioux City. The Pioneer changes its connection to a Welsh Association. In 1882 the place of meeting was Spencer. Rev. George H. Brown, clerk. The Hartley and Sioux Rapids Churches were received. Rev. F. H. Hannah and A. V. Bloodgood, pastors, respectively. Rev. James Mitchell has removed to Fredericksburg, Iowa. The brethren at Sioux City have been engaged in building a new and commodious house of worship. The amounts raised in the Association this year are: for local expenses, \$3,967.76; permanent improvements, \$10,065.00; denominational benevolence, \$431.25; grand total, \$14,489.26. For an Association not yet ten years old, and most of the churches not much older, here is a remarkable showing. Only two Associations in the State report a larger amount of money raised for all purposes.

The place of meeting in 1883 was Cherokee again. J. S. Coghlan, clerk. The Antioch Church was enrolled.

Rev. J. S. McSparren is now pastor at Camp 1883. Creek, C. A. McManis at Storm Lake and D. C.

Ellis at Spencer. Sibley, Sioux Rapids and Spencer are engaged in building. There are now in the Association 14 churches, 9 pastors, 27 baptisms reported and 598 members. Rev. Jesse Boswell, of Storm Lake, after a pastorate of 3 years, has resigned and left the State. In 1884 Sibley entertained the Association. Miss E. Mabel Kinney, of Cherokee, clerk. Rev. B. H. Brasted is pastor at Spirit Lake and Milford, W. H. Dorward at Sheldon, where a church has been organized, N. A. Reed, D. D., at Cherokee and T. A. Maxon at Correctionville. Other pastors in 1884 are S. Jones at Antioch, R. J. Munn at Camp Creek, D. C. Ellis at Spencer and Hartly, A. V. Bloodgood at Sioux Rapids and Peterson, E. M. Heyburn at Sibley, D. R. Watson at Sioux City, C. A. McManis at Storm Lake and E. C. Bennett at Wolf Creek.

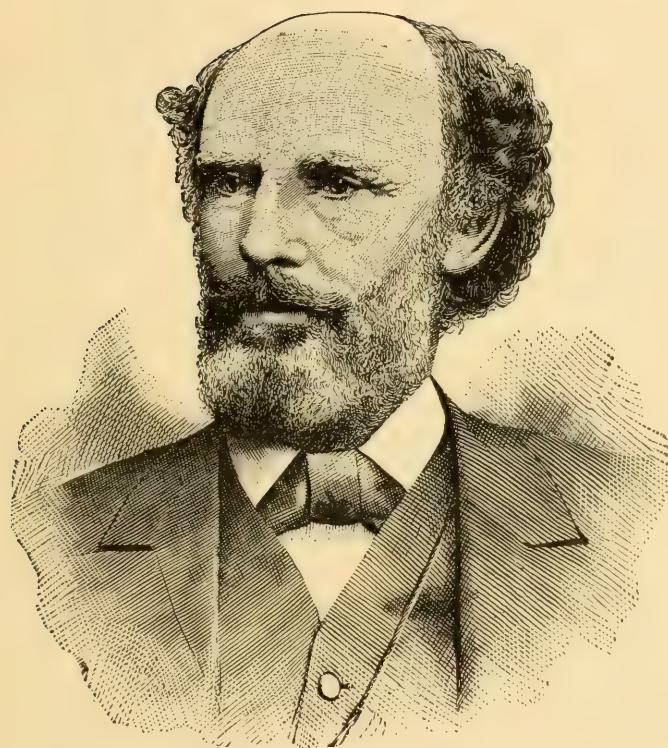
Met in 1885 at Sioux City. W. F. Thomas, of Sioux City, clerk. Rev. C. A. McManis has removed to Ohio and

J. B. Edmonson succeeds him in due time at 1885. Storm Lake. Rev. D. R. Watson has resigned at Sioux City and F. D. Rickerson, D. D., of Des Moines, takes up the work in that field. Rev. W. C. Pratt succeeds W. H. Dorward at Sheldon, and M. H. Perry supplies, for a little season, at Sioux Rapids and Spencer. The Hawarden and Lakeport Churches were enrolled. Seventy-nine baptisms were reported and the present membership 761. Correctionville dedicated a house on November 16, 1884, and Sheldon March 15, 1885. The cost of the former was \$1,200 and of the latter was \$2,000. In 1886 the report shows 15 churches, 11 pastors, 68 baptisms and 809 members. The Doon Church seems to be added, and Antioch and Camp Creek disappear. Rev. L. Lovelace is preaching at Doon and Judson, and J. P. Coffman at Hawarden.

The history of the Sioux Valley Association has been

one of steady progress. No great revivals have been enjoyed by the churches generally, such as we have been permitted to record in many of the earlier Associations. The largest number of baptisms in one year was 79 in 1885. The next largest 68 in 1886. In no other year have there been 50. The average for 10 years not quite 34. The smallest number in one year 12. The largest membership reported was in 1886, 809; the smallest in 1875, 360.





REV. T. S. GRIFFITH.



CHAPTER XLII.

ATLANTIC ASSOCIATION—ORGANIZED IN 1874—FIRST, PRAIRIE ASSOCIATION—THEN COUNCIL BLUFFS.

NOW ATLANTIC—1874 TO 1886.



RAIRIE BAPTIST ASSOCIATION was organized in 1874. The Southwestern Association had grown so large that, as early as 1872, a movement was started to divide it, which resulted as stated above. The churches at Atlantic, Big Grove, Harlan and Newlon's Grove constituted the Association. The following was the roll: Atlantic, A. Stott pastor, 85 members; Big Grove, E. Burch, 58; Harlan, J. E. Rockwood, 66; Newlon's Grove, J. R. Morris, 12; total 221. The Prairie Association thus launched upon the sea of life was a small body, but it gives evidence of vitality. Every church has a pastor and every one has baptized converts within the year. Rev. E. Burch is the clerk.

The first anniversary or second annual meeting was held with the Big Grove church. Avoca, 32 members, Lewis, 28, and New Hope, 14, are added. Harlan reports 1875. W. A. Dorward as pastor, and Lewis, F. W. Leonard. Pastors Stott and Burch remain as last year.

Churches 7, pastors 4, baptisms 5, members 317; church expenses \$3,729.50; benevolent contributions \$60.45. There is contributed to the State Convention this year \$20.25. The young Association is evidently starting to cultivate the missionary spirit. Five Sunday schools are supported, of which one is a mission school; 40 officers and teachers and 251 scholars.

Avoca is the place appointed for the meeting. A. J. Delano is clerk. The name of the Association was this year changed from "Prairie" to the *Council Bluffs Baptist Association*. The Wiota Church with 29 members, Rev. J. Currier, pastor, the Council Bluffs, T. F. Thickstun, 110, and the Prussian—Fontanelle—E. Burch, with 10 members are added, and Avoca disappears from the list. Rev. A. J. Delano is pastor at Atlantic, Rev. Arthur Stott having removed to Fort Madison in the Keokuk Association. Rev. W. F. Arnold is at Big Grove and New Hope, Rev. Gilman Parker at Harlan. There are now, churches 9, pastors 6, baptisms reported 35, other additions 52; present membership 432. Reported for home expenses \$1,590; benevolent contributions \$119. Of the baptisms New Hope reports 10, and Council Bluffs 13. Atlantic reports church property valued at \$3,000.

The place designated for the anniversary this year is Newlon's Grove. C. M. Robins of Harlan, clerk. Bowman's Grove and Shelby churches are added 1877. with 15 and 18 members. Rev. E. C. M. Burnham has succeeded A. J. Delano at Atlantic, and J. Hockett is reported pastor of the Prussian Church, Fontanelle. Other pastors are E. Burch, Big Grove and New Hope, Gilman Parker, Harlan and Bowman's Grove, W. F. Arnold, Newlon's Grove, and T. F. Thickstun, Council Bluffs. Council Bluffs are building, or have completed, a good

meeting house. Material progress is being made in the Association. Home expenses, evidently including Permanent Improvement, \$6,770; benevolent contributions \$207.71; value of church property \$17,100, of which Council Bluffs reports \$10,000, Atlantic \$3,000, Harlan \$3,000, Lewis \$300, and Shelby \$800. Indications of Spiritual vitality are also seen. Atlantic reports 18 baptized, Bowman's Grove 11, Council Bluffs, 10, Harlan 8 and Shelby 7; other baptisms 9. Churches now 11, pastors 6, baptisms 63; total membership 518.

Shelby is the place of the annual meeting this year, C. M. Robins clerk. Another year of spiritual blessing, especially in the Atlantic and Harlan churches, 1878. where have been baptized respectively 13 and 21 members. Bowman's Grove reports 7, Council Bluffs 3, Shelby 2, and Wiota 1. J. R. Wheeler is reported pastor at Atlantic, R. Corbett at Lewis, and P. Andrews at Shelby and Wiota. Brother E. Burch is still preaching at Big Grove and New Hope, Gilman Parker at Harlan and Bowman's Grove, T. F. Thickstun at Council Bluffs, and W. F. Arnold at Newlon's Grove. There are now 11 churches, 7 pastors, 47 baptisms reported, and a membership of 553. Contributed for Home Expenses, \$3,505.91; benevolent purposes \$288.89. Ten Sunday schools, 78 officers and teachers, 734 scholars, and a total average attendance of 482. Sunday school expenses \$221.05. Harlan has a mission school with 5 officers and teachers and 40 scholars. Two of the schools reported are union schools.

The sixth annual meeting was at Council Bluffs. C. M. Robins continues as clerk. E. Burch, P. Andrews and W. F. Arnold are missed from among the pastors of 1879. last year. Wheeler, Parker, Thickstun and Corbett remain, and D. C. Adams is preaching at Shelby.

Bowman's Grove reports 17 baptisms, Council Bluffs 12, Harlan 3, Wiota 3, and Big Grove 2. Atlantic, Council Bluffs and Harlan report 114 members, 128 and 118 respectively. The next largest, Bowman's Grove, has but 43. Council Bluffs will not soon cease to bear the marks of Brother and Sister Thickstun's toil and sacrifice in the construction of their commodious meeting house. Some very sad things have since occurred in the history of Council Bluffs Baptists, but that monument of honor now stands, and the Master has much people in that city still, and "of Zion it shall be said, This man was born there, and This and that man were born in her."

Atlantic entertains. C. M. Robins clerk. Churches 10, pastors 4, baptisms 3, total membership 550. Bowman's Grove is evidently engaged in building as they 1880. report \$1,302 total expenses, and have preaching a part of the time. Rev. Gilman Parker has resigned at Harlan and is found this year at Washington, Iowa. Rev. W. A. Welsher is preaching at Harlan and Bowman's Grove, Rev. J. F. Heilner at Atlantic, T. F. Thickstun at Council Bluffs since 1868, twelve years, and R. Corbett at Wiota since 1878. Five of the ten churches report no preaching and virtually nothing doing. It is a year of desolation in Zion in the Council Bluffs Association, and not alone in this Association. One other in the State reports but one baptism. The financial record is considerably below last year. The contributions for Convention \$79.36. Harlan has, so far as known, the only parsonage in the Association valued at \$1,000. Bowman's Grove dedicated their meeting house October 10, costing \$1,000.

The meeting in 1881 is at Bowman's Grove. D. C. Cady of Atlantic is clerk. The name of C. M. Robins of Harlan, so long a fixture in this clerkship is thus missed from its

accustomed place. This brother, if the writer mistake not, is a near relative, if not a brother of President Robins of Waterville College, Maine. The New Hope 1881. Church is missed from the record this year and two new churches are added, Audubon and Exira. Rev. A. F. Sharpnack is pastor of both. Audubon has 17 members and Exira 11. Some improvement over last year is indicated in spiritual progress. Atlantic reports 2 baptized, Bowman's Grove 5, Council Bluffs 2, Exira 4, and Harlan 6. Rev. J. F. Heilner has removed from Atlantic to Nebraska, and Rev. J. H. Pratt, late of Emerson, Iowa, has succeeded him. Rev. T. F. Thickstun has closed his 12 years' pastorate at Council Bluffs, and is succeeded by Rev. J. G. Lemen. Rev. W. A. Welsher has closed his labors at Harlan and Bowman's Grove and these churches are pastorless. Brother Corbett of Wiota is the only pastor that was in the Association a year ago. Contributed for the Convention \$137.65. Rev. A. Jacobs has labored 13 weeks as missionary in this Association, and aid has also been extended by the Convention at Audubon and Exira. The expenditures have been, church expenses \$2,679.03; permanent improvement \$1,590; denominational benevolence \$348.87; grand total \$4,826.57. The new churches at Audubon and Exira were both organized within the year, March 1881.

Meets at Wiota, A. F. Sharpnack of Audubon clerk. Rev. A. Jacobs is preaching at Harlan and J. C. Carter at Bowman's Grove. Other pastors are J.H. Pratt, 1882. Atlantic, Lemen, Council Bluffs, and A. F. Sharpnack Lewis and Wiota. Council Bluffs reports 7 baptisms, Harlan 7, Atlantic 2, and Bowman's Greve and Wiota 1 each. Churches 11, pastors 5, baptisms 18, total membership 522 Rev. R. Corbett, for a number of years pastor at Wiota, does not appear among the pastors. Audubon and Exira

are only heard from by "statistics of last year." Church expenses \$3,748.89; permanent improvement, \$1,061.52; denominational benevolence \$615.92; grand total \$5,884.49. Value of church property \$23,700; amount of church debt only \$570; contributed for Convention \$135.76. Missionary aid granted Atlantic \$100, Audubon and Exira \$175. Harlan is credited with \$328 to Foreign Missions.

The anniversary is at Lewis, A. F. Sharpnack clerk. The death is recorded, February 6, 1883, of the beloved pastor of the Atlantic Church, Rev. J. H. Pratt. 1883. Full obituary notes will be given in that department of these sketches. It may be of interest to mention here that Brother Pratt was pastor at Dixon, Illinois, at the time, which will be remembered by many, when on a baptismal occasion the bridge on which many spectators were standing gave way, and a number of persons were killed. Brother Pratt was administering the ordinance, and being of a sensitive constitution, it was said that he probably never entirely recovered from the shock caused by the accident and the unkind criticism of those unfriendly to the practice of immersion. Brother Pratt was a great sufferer during the later years of his life, but ceased not to be a faithful ambassador of his suffering Lord. Rev. L. H. Thompson is pastor at Bowman's Grove, and Rev. A. H. Post at Harlan. Brother Post comes from Geneseo, Nebraska. Leman of Council Bluffs, Post, Thompson, and A. F. Sharpnack, Wiota, are the only pastors. Only one baptism reported in the Association. Present membership 479. The membership of some of the largest churches has been declining for some years. Atlantic, once above a hundred, now reports 72. Harlan and Council Bluffs only go above a hundred, and neither of these as large as in 1880. The Convention this year received \$146.43. Brother

Pratt was receiving aid at Atlantic at the time of his death, only \$25 being drawn for this Convention year.

The annual meeting is at Harlan. A. F. Sharpnack is still clerk. The Big Grove Church disappears from the records. Also of Exira the exit should have been 1884. noted earlier. Oakland with 15 members appears for the first time. Council Bluffs reports 22 baptisms but no pastor; Harlan, A. H. Post, pastor, 5; Atlantic 2, and Bowman's Grove one. Rev. D. H. Simpson is pastor at Atlantic and Rev. H. Story is preaching at Newlon's Grove, Oakland and Shelby as missionary of the Convention in the Council Bluffs Association. Rev. D. H. Simpson, of Atlantic, L. H. Thompson, still at Bowman's Grove, and A. H. Post, in second year at Harlan, with Brother Story are all the pastors. Churches, 10; pastors, 4; baptisms, 80; present membership, 506. A gain of 27 over last year. In 1885 Atlantic reports 50 baptized; Harlan, 25; Bowman's Grove, 6; Newlon's Grove, 7, and Massena, one; a total of 89. Members in the Association, 446. Rev. M. D. Bevan has succeeded D. H. Simpson at Atlantic, J. A. Kees is preaching at Bowman's Grove, R. Corbett at Massena, a new organization, and A. F. Sharpnack at Wiota. Brother Sharpnack is still clerk of the Association.

In 1886 the Association met at Atlantic for its Thirteenth Anniversary, and the name was changed to "*The Atlantic Baptist Association.*" Deacon Samuel 1886. Harlan had served the Association for twelve years as its Moderator, but by reason of "advancing years and failing strength" he was excused from further service, and S. B. J. Bryant, of Atlantic, was elected Moderator, and H. G. Curtis, clerk. Brother Bevan, of Atlantic, is the only pastor of a church in the Association who was reported as such last year. Rev. T. H. Sherman is preach-

ing at Cumberland, Massena and Newlon's Grove and J. R. Morris at Wiota. Only two baptisms are reported. Total membership 414 in ten churches. Deacon Samuel Harlan died since the meeting in 1886. Active measures have been taken that it is confidently expected will secure a better report for 1887.





CHAPTER XLIII.

OTHER ASSOCIATIONS AND CHURCHES—IOWA ASSOCIATION.

COLORED—GERMAN—SWEDISH—DANISH AND
NORWEGIAN CHURCHES.

ESIDES the Associations and churches whose history we have sketched in the foregoing pages, we have, recently organized, those named in the heading of this chapter. The oldest of these is "*The Iowa Baptist Association*" of Colored Baptists. In the early years of the Rebellion, colored Baptists began to gather in some of our southeastern cities, and, rejoicing that they had found freedom for body and soul, sought fellowship in Church organizations where they could enjoy the means of grace. For a number of years these scattered churches were connected with our Associations of white churches, and their history is found in that of the Burlington, Keokuk, and perhaps other Associations. Iowa Baptists, in common with Baptists of the north generally, were much in sympathy with, and extended a helping hand readily to every effort of the Freedmen to elevate themselves. The first record we find of an Association of their own among colored Baptists of Iowa, is in 1878. The Iowa Association in

that year was composed of the following roll of churches : Bloomfield, 18 members; Burlington 2d, F. Gray, pastor, 71; Ft. Madison 2d, George Anderson, 25; Keokuk 2d, G. M. Davis, 184; Keosauqua, J. H. Bandy, 28; Mt. Pleasant 2d, W. Washington, 74; Ottumwa 2d, 21; Waterloo 2d, S. Shininghouse, 16. Eight churches, 6 pastors, 85 baptisms during the year and 437 members. The Burlington 2d church had baptized 42, Keokuk 14 and Bloomfield 9. After the close of the war and the beginning of the Kansas "Exodus" the colored population did not increase so rapidly as before, if indeed it did not decrease, but there is nevertheless work for the "Iowa Association." Rev. G. M. Davis of Keokuk was the first clerk.

In 1879 the meeting was at Mt. Pleasant. Davis still clerk. Rev. J. H. Bandy was preaching at Bloomfield in connection with Keosauqua, and Peter Johnson 1879. at Ottumwa. In 1880 the anniversary was held at Ottumwa. Waterloo is not reported while Des Moines has a church of 13 members, Wm. Washington pastor. Baptisms 49, members 577, a gain of 140; average attendance of Sabbath Schools, 293. Keokuk entertained the Association in 1881. The statistics of a church at Keokuk called the "Pilgrim's Rest," are inserted in the Minutes, though it is said that it belongs to an Association in Missouri. There was reported from the statistics of 1880, a 3d Burlington church with 30 members; Davenport 3d 28, and Cedar Mines 35; also an unassociated church at Muchakinock with 75 members. J. Carter is reported pastor at Bloomfield, O. McClellan at Fort Madison, and John Smith at Mount Pleasant. The place of meeting in 1882 is not known. H. Applewhite of Davenport was clerk. Muchakinock has become connected with the body. Rev. G. W. Shelton was pastor at Burlington, Wm. Washington at Davenport, and Peter Johnson at Muchakinock. A church

also appears to have been organized at Bedford. Rev. J. C. Foster was ordained at Bedford, March 31, 1882, and was pastor of a church of 9 members at Clarinda, reported in the Southwestern Association.

In 1883 the Iowa Asssociation met at Burlington. Rev. C. R. Brookins, clerk. A church is enrolled called Cleveland, Isaac Johnson, pastor, and Centerville, J. 1883. H. Bundy (probably Bandy). Rev. C. R. Brookins is pastor at Burlington, C. Martin at Keosauqua, A. W. Newsome at Ottumwa and M. South at Waterloo. Rev. G. M. Davis, pastor at Keokuk since 1878, has removed to Des Moines. Brother Brookins was still clerk in 1884. H. H. Williams, Moderator. Five new churches were added, viz.: Bedford, Carver, Clarinda, Excelsior and Marshalltown. Rev. R. Anthony was pastor at Carver and Excelsior, and reports 20 baptisms at each. Rev. O. McClellan has been at Fort Madison feeding the flock for five years. The name has been spelled in different ways but we use the last, which is probably the correct spelling. A. Johnson is pastor at Keokuk, and H. H. Williams at Muchakinock.

In 1885 the meeting was with the Olivet Church, Des Moines. Rev. W. J. Carter preached the annual sermon, "and," the clerk says, "it was a good one." 1885. Rev. Amos Johnson was elected Moderator, C. R. Brookins, Recording Secretary, J. C. Gordon, Corresponding Secretary, John Smith, Treasurer and W. Washington, W. J. Carter and Jacob Dulin members of the Executive Board. We give a somewhat extended account of this meeting at Des Moines in 1885, as it will illustrate some of the methods of these people and afford, it may be, some profitable lessons for us all. Two new churches were enrolled, Cedar Rapids and Oskaloosa, Edward Wil-

son, of Rock Island, Illinois, was reported pastor of the first and J. W. Washington at Oskaloosa. The total membership of the body is 880. G. W. Clark, Burlington, Jacob Dulin, Des Moines, and J. Walker, Clarinda, seem to be new pastors. It was recommended that each church pay quarterly, a sum equal to 5 cents a member or \$5.00 for each hundred members into the Missionary Treasury. The Corresponding Secretary was to "notify each church of the amount due each quarter, and request that the same be sent to the Treasurer who shall forward a receipt to all churches so complying."

The minutes for 1885 indicate an earnest and intelligent working body, accustomed to expect its members to comply with its rules, and having a straight out way of bringing delinquents to time, witness the following minute: "Brothers W. M. Wood, C. R. Brookins and John Smith, absent at Roll Call, were ordered to pay fines, but after some statements by the brethren they were released from said fines." The meeting was enlivened by the presence of Dr. T. E. S. Scholes, appointed missionary to Africa, who made an able report on education which is printed in the minutes. He defines education as a drawing out or development, and in this sense views it in two forms, viz.: "Physical and mental education. The Scripture enjoins upon us as christians to 'present our bodies as living sacrifices unto God.' God requires the best that we are capable of producing. The production of a healthy, well developed body is regulated by laws, some of which we have been noticing, as temperance and exercise. It is incumbent upon us christians to give heed to them if we expect to receive God's blessing now, and the 'well done' hereafter." But passing to the education of the mind, we give one or two brief extracts from this part of the report also. "In the study of this branch we emerge from a lower to a

higher plane, in as much as the mind is of more importance than the body. * * The mind scans the heavens, reads the stars, measures their distances, describes their movements; it dissects the earth into its component parts, discovers its laws, presses them into the service of humanity; thus we have the mariner's compass, telegraphy, and thousands of other inventions. Since the mind, therefore, is of so much more importance than the body, how much more anxious we should be for its education and development. We know of no more pitiable spectacle than seeing a well dressed lady or gentleman, robed in the costliest apparel, decked with richest ornaments, possessing the most fascinating presence, but who in behavior and conversation exhibits a mind wrapped in the gloom of ignorance. * * But in turning our attention more particularly to the sources by which knowledge is imparted, we are impelled by a sense of right to place the pulpit in the first rank. No other educator is capable of exercising greater power for good or ill than it. The more competent it is, therefore, the more successfully will it discharge its mission. * * A mind drawn out by knowledge and used by the Holy Ghost is what our pulpits need."

A very lively interest in missions seems to have marked this anniversary. In a report on missions, special mention is made of "the teeming millions of Africa who hold out their helpless hands to us asking for the bread of life." The report says, "To these people, we are designated of God as the chief actors in their evangelization and must show ourselves equal to the high calling. * * We have opened our mouths unto the Lord in a way that draws upon us the expectant and hopeful attention of the world as it never was before. We must arise to the mark and meet this expectation. We must not disappoint this hope. If we fail now, we fail for all time. *God will not permit*

his army to be held back because of us, He will lead us on with it, accomplishing the great work through and by us, or will lead over us and on to victory without us, leaving us behind, monuments to after-ages, of a stupid and disobedient people who came not up to the help of the Lord against the mighty." We record these words here as worthy of application, not only to our colored brethren, but that all of us may study with profit to our own souls, and perchance to the furthering of our work. In 1886 we find 20 churches, 12 pastors, 46 baptisms reported and 789 members. Fort Dodge and Knoxville Junction are new churches; and J. F. Caston, Henry Beacon and G. Perry are new pastors. Next after the Colored Baptists comes the

GERMAN BAPTIST ASSOCIATION OF IOWA.

As early as 1856 there was a German Baptist church at Muscatine with 54 members, Rev. C. Schoemaker pastor. German Baptist churches were organized from time to time at Davenport and other places, and became, some of them, connected with our Associations. But in 1880 we find the record of a German Association, comprising eight churches, with 7 pastors and 69 members. These churches were located at Burlington, Davenport, Elgin, Ellington, Fulton, Muscatine, Pleasant Valley and Rock Falls. The largest were Burlington with 125 members and an average Sunday School attendance of 208, and Muscatine with 133 members and a Sunday School average of 118. In 1881 the value of church property was reported at \$7,300; contributions for church expenses \$2,965, and denominational beneficence \$990.98. The average per resident member, \$2.14, was greater by more than one dollar per member, than any of our American Associations. In 1882 eight German churches report 532 members and 81 baptisms. Burlington reports 49 baptisms and has increased to 187 members. Muscatine 17 baptisms and 144 members. The pastors are

F. Hoelzen, Burlington, C. H. Keller, Davenport, Wm. Schunke, Elgin, H. Schroeder, Fulton, J. E. Engleman, Pleasant Valley, and Wm. Fashing, Rock Falls. In 1883 there was the addition of a church at Steamboat Rock with 85 members; 58 baptisms were reported and 649 members. Rev. T. J. Denui is pastor at Steamboat Rock Church since 1879, and F. Hoelzen at Burlington since 1877. The number of baptisms in 1884 was 72, members 745. In 1885 a church appears at Remsen with 10 members, F. Mueller, pastor. Fewer changes take place with the pastors of these German churches than among those of our own nationality. We might profitably emulate their example in this respect. Rex. H. Hilzinger has been pastor at Muscatine since 1883. In 1886 we find 8 churches. 54 baptisms, and 796 members. Rev. G. Koopman is pastor at Fulton. Other pastors as in former years.

SCANDINAVIAN BAPTIST CHURCHES IN IOWA.

In 1877 Brother Sunderland, secretary of the State Convention, made this note of Scandinavian Churches.

1877. There was a church at Altamont, Shelby county, with 135 members. There were churches also at Atlantic, Council Bluffs, Denison, Kiron, Crawford county, one in Boone county and one in Allamakee. In 1878 the record is more complete. Altamont 135 members; Allamakee 40; Atlantic 15; Council Bluffs 40; Denison 20; one in Harrison county, 18; Hazzard, Cherokee county, 27; Kiron 130; New Sweden 15; Sioux City 15; and Swede Bend 38. Total, 11 churches and 439 members. In 1879, with about the same record, 5 of the churches belong to the Nebraska and Western Iowa Scandinavian Association, 1, the Village Creek, to the Illinois and Eastern Iowa, and 5, viz: Atlantic, Harrison county, New Sweden, Sioux City and Swede Bend, seem to be unassociated. The secretary acknowledged indebtedness to Prof. J. A. Edgren for the above

statistics. The pastors in 1879 were P. H. Dam, Atlantic, C. Jensen, Council Bluffs, O. Malmsburg, Hazzard, J. Sjogren, Village Creek, and A. Jacobs Atlantic. For the next two years but little is reported. In 1881 there were new churches reported at Burlington, Chariton and Swea. Rev. L. Johnson was pastor at Burlington, 30 members; Chariton, C. R. Abrahamson, 15; and Swea, Rev. Persson. S. A. Sandvall was pastor at Swede Bend, C. G. Roos at Denison, and J. Ahlstrom at Kiron.

In 1882 there were new churches at Alta, 7 members; Cedar Falls, 16; Des Moines 17; Forest City 60; and Meriden 23. Sixteen baptisms are reported and 648 members. Rev. L. Jacobson was pastor at Altamont, C. M. Nelson at Burlington, A. Lovegren at Council Bluffs, S. Morein at Des Moines and Swede Bend, E. Olson at Forest City, and J. M. Flodin at Village Creek. In 1884 most of the churches heretofore placed under the head of Scandinavia Churches appear in the

SWEDISH BAPTIST ASSOCIATION.

In this Association 50 baptisms are reported and 648 members. Rev. H. A. Reichenbach is pastor at Council Bluffs, P. Stranberg at Swea, and C. Broms at Swede Bend. In 1885 the Swedish Association has grown to 17 churches, 11 pastors, 58 baptisms during the year, and 574 members. In 1886 the

DANISH AND NORWEGIAN ASSOCIATION

Appears with 7 churches, 46 baptisms, 3 pastors and 369 members. The churches are Alta, Atlantic, Altamont, Cedar Falls, Gilmore, Newell, and Pine Creek. Pastors C. Carlson, P. Jentoft, and Thomas Christiansen. For several years the State Convention and Home Mission Society have given special attention and liberal aid to this class of our citizens in the work of evangelization.



CHAPTER XLIV

FRAGMENTS, INCIDENTS AND ANECDOTES—DR. J. A. NASH

AGAIN—BAPTISMS AT GRINNELL—SANDYVILLE.

CROSSING A RIVER—HAVING A PICTURE

TAKEN—LIVE FOR ETERNITY.



A VING gone through with all the Associations we will devote the present chapter to gathering up a few of the crumbs that have fallen from the table as we have dished out the previous Sketches. A volume might be filled with fragments, incidents, anecdotes and reminiscences that would be good reading, but space will only admit of the introduction of a few specimens. Rev. J. A. Nash, D. D., in connection with the matter found in chapter 21 of this volume, gave the following under the head of

INCIDENTALS.

INCIDENT No. 1.—Grinnell cannot be ranked among the towns of apostolic note, as always having the “Polla Thudata”—either the many or much waters. It is emphatically a town without “rivers or streams,” yet at the organization of the church several candidates were baptized there, without basin or bowl or artificial Baptistry, and conspicuously in the absence of sprinkling or pouring.

Out on the then commons just south of the present college campus was a small depression through which the water drained off during excessive rains. It was Spring and the rains had been heavy and protracted. Across this depression the brethren constructed a dyke which raised the water to any desired depth—ample for the immersion of 3,000 or more. The administrator has often wondered if future visitors to this town could not demonstrate to the most skeptical that the Baptists of that day could not, and therefore did not practice immersion, for there is no *much* nor *many* traces of running water in the town, which demonstrations would be just as conclusive as those adduced to show from the absence of water at certain places and seasons, that the apostles and apostolic christians did not, and could not if they would practice immersion.

INCIDENT No. 2.—The pastor from Des Moines by arrangement was enroute for Sandyville to complete the organization of the church there which had previously been begun. He took his journey on foot, 20 miles; on the way he picked up a man who attempted to preach sometimes who was decidedly of the anti-mission stripe. The first day we reached Hartford, 15 miles and staid all night. The April rains had been heavy, and it cleared off cold. The ground was full of water and the streams swollen. We came to the North River on the way, some 5 miles from the place of the meeting. The river was high and the water cold. But one house was near and that was on the opposite side of the stream. Several men were out at work in sight, and we shouted with all our powers for them to come with their skiff and set us over. But they paid not the slightest attention to our call. The meeting was to be at 11 A. M. and we were miles away. What could be done! The pastor knew very well that while the friends who were to go into the new church were mission-

ary Baptists, they were from the south and west, that there were anti-mission Baptists who were liable to put in an appearance, and who would be only too glad to slip in their articles of faith and get them adopted by the new church and then claim it and add it to their Association, and then all the work done on that field, past and prospective, would come to naught, or be worse than thrown away. He finally told his companion that he would attempt to ford the river. He replied that it was impossible and dangerous. The current was very rapid. He divested himself of shoes, stockings, coat, vest, etc., got a long pole with which to brace and steady himself, and cautiously ventured in. Having passed the deepest or most dangerous point he returned, gathered up his clothes and carried them over, dressed himself and took the skiff and went back for his companion, who thus went over dry shod. Passing travelers told us afterward that the river ran into their buggies. We reached the meeting on time, which met in a new cabin where never fire had been made. The wet one shivered with the cold through the exercises of perfecting the organization and the preaching of a sermon, and about 3 P. M. got to a good fire and to some dinner. No further inconvenience was suffered, the church was satisfactorily organized. But we did not get away without an additional episode. We had made all arrangements for public recognition services on Lord's Day. Early in the morning there came a call from a Campbellite minister, who requested the privilege of preaching the morning sermon. He was told that it would not be convenient, as it was a special service, the parts of which had already been assigned. But he still pressed the matter, saying he wanted to instruct our ministers in Bible truth. It was with great difficulty that he could be choked off, so ready was he to act as the theological gladiator of his creedless church. Finding the re-

quest unavailing he turned to general talk in a private way. One of the ministers said, one of the great objections to your church is that I never know from the fact of a person joining your church, *what he believes*, excepting that Baptism is immersion on profession of faith. He replied, I think I know what a man believes when I hear that he has joined our church. Well let us inquire was the reply. Suppose I, a stranger, come to you and ask for admission into your church, what do you say to me? I ask you if you believe in Christ. I reply, I do. What then? I baptize you. Am I then a member of your church? Yes. Very well. Now do you know whether I believe that Christ was divine or only a mere man? No. Do you know whether I believe that Christ's death atones for sin and saves therefrom, or that it has no more saving power than the death and blood of a dog? No. Do you know whether I believe in the future endless punishment of the wicked, or that all will be saved, irrespective of character or actions in this life, or whether I believe in a final general judgment. No. Very well, you are in my state of mind. I know nothing of the man's views or moral standing before God, by knowing that he is a member of your creedless church. And so he left us for a season.

INCIDENT No. 3.—A lady, a former attendant on the Baptist congregation in Des Moines, had removed to, and was residing in Adel. She had indulged a hope and desired to be baptized. A company from the Des Moines church with the pastor went up to hold service to receive her for baptism and administer the ordinance on Lord's Day. After morning service and the baptism, the minister was cordially invited to dinner in a Pedobaptist family. At table the lady remarked, I like your baptism, but I do not like your *putting up bars at the Lord's table*. The

minister answered her: "Suppose this were the day of a great circus, and thousands of persons from all the regions around were assembled, of various nationalities, different habits of life, of dress, and with all shades of moral character. Just as you stepped into the parlor to invite me to dinner, a surging mass of this motley crowd come surging by. I run to the door and shout, Ho! all of you come in to dinner. Jerry, John, Tom and Bill, Jerusha, Jane, Molly and Sally Ann, all of you, come right in with hearty welcome. *I don't set up any bars at this good sister's table,* and so they surge in in crowds." He then asked his hostess: "What would you think of me?" She replied with an unction: "I should think you were assuming rights which I had never delegated to you, when you invited to my table those whom I never invited nor wanted." "Precisely so, and because it is the Lord's table, and not ours, we, if invited, go, leaving others unrestricted to do as they deem best. We neither putting up nor taking down bars at a table which belongs exclusively to God and not to us." Relating the above incident to a clerical friend who was preparing a treatise on the Lord's Supper, he inserted it with due credit, but represented the minister as actually going to the door and giving the invitation, which would certainly have been carrying a joke too far. However there is a great difference between an actual and a suppositional fact.

INCIDENT No. 4.—The same minister in another town was, after sermon, invited to dinner at a Pedo-Baptist house. The lady, with a perceptible asperity of emphasis, asked Mr. Blank, don't you believe that any person can go to Heaven unless they are *dipped*? He, assuming an air of great astonishment, replied, *That is a singular question to ask a Baptist?* If you had asked those who sprinkle or baptize unconscious babies or unconscious adults in sickness if they do not believe that none can be saved, even

infants unless they are baptized, there would be some pertinency. But to ask a *Baptist*, a people who for 18 centuries have never immersed a person and never will unless *they profess to be saved already*, is indeed a very surprising question.

One or two incidents from our own memory must serve to complete the chapter. In 1867, as mentioned elsewhere, Rev. Dr. Eugenio Kincaid, the "hero missionary" who had then spent 37 years in India, was visiting some of the Associations in Iowa and stirring the hearts of our people in the missionary cause. Going in company from Indianola up into Hardin county to the Iowa Valley Association, we staid over night at Newton, where Rev. J. Y. Aitchison, D. D., was pastor. Brother Aitchison entertained the missionary in his hospitable way. In the morning he was very anxious for Brother Kincaid's photograph. There was a French artist in the town that made very good pictures. Wouldn't the good Doctor go round and sit for his negative? The doctor was very reluctant, had been decoyed into a photograph gallery but once for many years, and that was in Scotland. Finally, however, he gave his consent. He was introduced to the polite Frenchman in his little gallery. The distinguished missionary was, of course, an unusual subject in the remote Iowa town. The artist was suavity and politeness itself. Adjusting his instruments and seating the missionary ready for action, he turned to him with the blandest smile: "Now doctor how much of your picture do you wish to show?" With a deprecating wave of both hands, but with equal politeness and humility came the answer; "*Oh! just as little as possible!*" The look of surprise on the face of the artist, and the unfeigned modesty of the really great man before him, were a subject for a picture that the reader's imagination will have to paint.

LIVE FOR ETERNITY. In 1869 Rev. O. T. Conger was pastor of the Winterset Baptist Church, and reported 140 baptized and 397 members. A year or two before, and when the church was without a pastor, we remember to have heard a member give his views with great distinctness as to what they wanted a pastor to do. The whole county was missionary ground. It was all very nice to have a pastor preach to them twice a day and feed them in the town, etc. But what he wanted was a vigorous man, and they would support him, and let him preach perhaps Sunday morning in the church and then go out in the school houses and labor anywhere in the county and bring the people to Christ. Brother Conger became their pastor and entered with great zeal and spirit into the idea. He held meetings in six or eight school houses if not more, and the result was as stated above—140 baptisms, and 50 the year before.

At the close of the revival in the spring of 1869 the General Missionary was invited to spend a week with the pastor in interesting the young converts in the missionary work, preaching Sunday morning at the church, then going the rounds of the school houses, visiting through the day and preaching at night, and taking a collection for the Convention. The pastor would open the meeting in about these words: "Brethren, we are going the Grand Rounds this week. As in military life they have what they call the grand round; they have a watchword, and I have thought it would be a good thing for us to have a watchword too. Our watchword is '*Live for Eternity.*'" We have seldom heard more inspiring exhortations, nor with better effect. Most of the converts were from a class that had hardly heard the gospel in their past lives, raw recruits indeed, but an impression was made in these rural neighborhoods that must have led some to desire to live

for eternity. A number of churches afterward sprung up in these neighborhoods. How many of the members were converted in the revival of 1868-9 we do not know.





CHAPTER XLV.

IOWA BAPTIST STATE CONVENTION—HISTORY RESUMED FROM 1869—OFFICIAL MISSIONARY AND FI- NANCIAL RECORD—1859 TO 1886.



ARLIER chapters gave in a summary way, the history of the Iowa Baptist State Convention down to 1869. Recognition of its work will be found on many pages of the Associational Sketches, but a fuller notice of its work and workers is required and will be the subject of the present chapter. Before taking up the thread of Convention history at 1869, however, we must supply some omissions in the earlier history. On page 63 will be found mention of the years in which Rev. J. F. Childs served as Secretary, and the names of those who were presiding officers for the same period. We here supply the names of those who served in these capacities from the organization in 1842 to 1859, the year that Brother Childs first became Secretary. The presidents were Burton Carpenter, Hezekiah Johnson, Ezra Fisher, Hiram Burnett, B. F. Brabrook, J. T. Fales, Dexter P. Smith, Elihu Gunn, E. M. Miles, Charles Thompson, A. G. Eberhart, and I. Butterfield; H. Burnett in 1845 and again in 1854; B. F. Brabrook in 1846 and in 1849; J. T. Fales in '47 and again in '51; D. P. Smith in '48 and in

50, and Charles Thompson in 1855 and '56. The others, one year each in the order named. The secretaries in these earlier years were W. B. Morey, Charles E. Brown in 1843 and again in '45, C. G. Blood, J. T. Fales, Dexter P. Smith, T. H. Archibald 1848 and '49, S. B. Johnson 1850 and '51, I. C. Curtis, Wm. H. Turton, H. R. Wilbur, Elihu Gunn 1855 and '56, and T. S. Griffith the next two years. As these lists are published annually in the Convention minutes it is not necessary to continue them. But we will sketch briefly the Missionary work of the Convention from where we left off in 1869. In the fall of that year, Rev. J. Edminster was appointed Superintendent of Missions, and entered upon his work with a debt of \$1,400. It was a time of great difficulty; the setting in of a strong reaction from a period of inflation, or success overdone. Nineteen missionaries were employed in 1870, with the Superintendent, and about \$4,000 in all raised, but in spite of hard work and fewer missionaries, the year closed with an indebtedness increased to \$1,900. A paid agency was dispensed with the next year and volunteer agency work depended upon. Only twelve missionaries were appointed to serve in 1871, and the whole amount raised was a little less than \$3,000. The debt was reduced by more than \$1,300, leaving \$640 at the end of this year. This debt was supposed to be provided for at the meeting at Waterloo in October, 1871; but about one-fourth of the pledges were yet unpaid at the next annual meeting.

Through 1872 the same general plan was pursued. No paid agent was employed. Twenty missionaries were employed and the amount raised nearly the same as last year, being, from all sources, including collections at the annual meeting for various benevolent objects, \$2,932.72. The debt in October, 1872, was also nearly the same as a year earlier, being \$624.52. In October 1872 Rev. T. F. Thick-

stun succeeded Brother Childs as secretary, entering, at the middle of the year 1873 upon the work of General Missionary also. Twenty missionaries were under appointment, and \$2,691.74 raised, and the year closed with a deficit of \$1,416.07. Brother Thickstun continued to serve as secretary till 1874, and devoted all his time for the first three months; \$3,246.03 were received, 12 missionaries sustained, and the debt reduced to \$401.92. Rev. D. N. Mason was elected secretary in 1874 and re-elected the next two years. For the year ending October, 1875, no financial agent was employed. Seventeen missionaries were employed for all or part of the year, and \$3,018.49 received, including over \$600 received at the annual meeting. The debt seems to have been all paid and a surplus of several hundred dollars left over. Rev. Wm. Wilder was appointed Superintendent of Missions at the annual meeting in 1875, and entered upon his work January 1, 1876. Eleven missionaries were commissioned during the year, but financial stringency increased and the whole amount raised for the year, including balance, was a little over \$2,000, and a debt again appeared at the end of the year of \$2,360.55.

For the following year, closing October 1877, no missionaries were appointed and no missionary work done except in the Sunday school department. All the money collected, except for printing minutes and other incidental expenses and secretary's work, was applied to the debt. Brother Mason continued to serve as secretary until October 1877, when Rev. James Sunderland was elected Missionary Secretary. Brother Mason, in the annual report of the Board, said: "With sorrow and a sense of defeat we record that no missionary work has been done the past year, except in the Sunday school department. Stopping our ears to all cries for help, we have vainly applied our-

selves to the task of paying off the debt brought over from last year. Leaving our legitimate work, we have made ourselves into a collecting agency. We have shut up our shops, closed the blinds and locked the doors till we should be able to pay our debts." The policy was one occasionally resorted to by churches under similar circumstances, but rarely, if ever, with favorable results. As well go in debt for seed and means to sow your fields and then turn them over to weeds until you have found some way of paying the debt incurred. Many brethren were dissatisfied from the beginning of the year, but the Board were bound to the course by a majority vote at the annual meeting of the Convention, and did not find how they "might depart from it and carry out the wishes of the majority." At the end of the year however they were ready to recommend and the Convention to adopt the following: "We recommend, therefore, that with faith in God and renewed confidence in our Baptist churches, the Convention take up again her proper work, reduce her running expenses to the lowest sum which will procure efficient service, and make moderate appropriations to the most needy, deserving and hopeful fields * * * and that, as heretofore, the Convention shall aim at permanent results." The debt remaining uncancelled was \$1,376.48, with \$75.11 in the treasury. A brother was elected General Missionary and Financial Agent, but did not see the way clear to accept, nor was the "Board able to find any other man deemed suitable for the position," hence another year passed without any paid agency in the field, Brother Sunderland acting as Missionary Secretary and doing what he could, with the aid of Cooperative Committees, towards the raising of funds. Ten missionaries were employed, a little over \$3,100 raised, a gain of \$850.66 over the previous year, the debt all paid, and \$66.31 left in the treasury. The

amount necessary to pay off the debt had been pledged at the meeting in 1877. Some of the pledges remained unpaid, and of course many of them took the place of regular contributions for the current year.

About this time, 1878, the Home Mission Society, always a cherishing mother to our Baptist cause in Iowa, began to come forward with new assurances of sympathy and help in time of need. Of this more especial mention will be made in our chapter on the Home Mission Societies work among Iowa Baptists. It may be said here, that under the wise leadership of Brother Sunderland, who was continued through the year 1878 and 1879, *a plan of organic cooperation with the Home Mission Society* was fully discussed by our Board, proposed to the Society, substantially adopted by them, and entered upon in 1879, which remains in force to the present time. During the year ending October, 1879, nineteen missionaries were under appointment for the whole or a part of the time, and \$2,311.69 received into the treasury. In January, 1880, the Missionary Secretary, Rev. James Sunderland, was elected General Missionary and began his labor in March following. The amount received from within the State up to October, 1880, was \$3,427.63. The amount received from the Home Mission Society, according to the plan of cooperation which had been adopted, was \$1,620.42, making for the work in the State, \$5,048.05. The amount raised in the State was a gain of \$1,115.94 over the previous year. Brother Sunderland continued to fill the position of Missionary Secretary and General Missionary until May the 12th, 1882, when on account of continued ill health he was obliged to close his labors, and the Board "very reluctantly" accepted his resignation. For the year closing October, 1880, the first year of the "cooperation," thirty missionaries were appointed, eight of whom

were serving under appointment of the Home Mission Society before, and the amounts raised and expended as stated above. For the year ending October, 1881, fifty-one missionaries in all were under appointment, serving sixty-seven churches, an average of thirty-one for the entire year. The receipts for the year were \$4,970.99, an increase of over \$1,500 from the previous year.

Upon the retirement of Brother Sunderland, in the spring of 1882, Rev. D. D. Proper was appointed Missionary Secretary and General Missionary, and entered upon the work May 1st. Brother Proper continued in this position, prosecuting the work with very great energy and endurance until early in 1886, when he resigned and soon afterwards took a similar position in Kansas, which he continues to fill. Rev. James Sunderland, with restored health, has been for two or three years Superintendent of Missions in Minnesota. Thus has Iowa trained workers for her neighboring States.

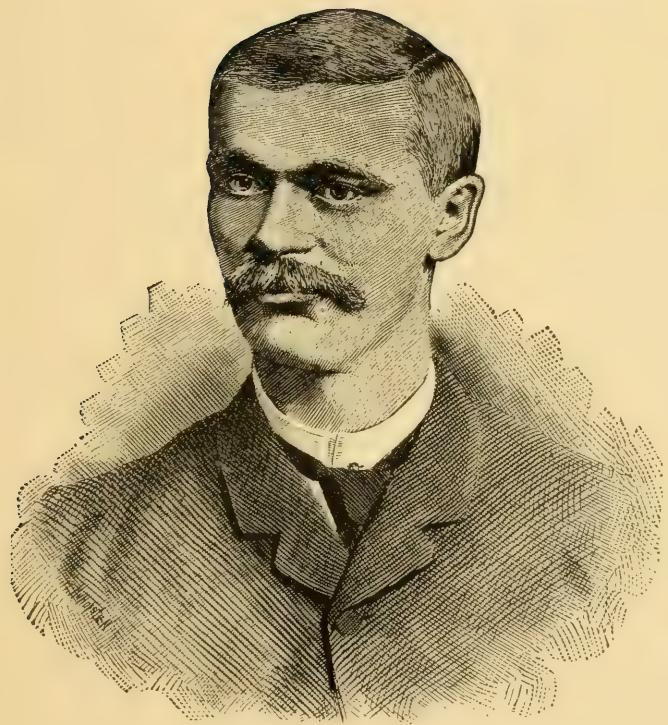
In 1882, \$3,711.77 were reported for State Missions, and 56 commissions issued to missionaries for the whole or parts of the year. The year closed with a balance in the treasury of over a thousand dollars to begin the next year's work. The receipts for the year ending October 1883, were \$5,230.55, and the number of missionaries employed 48. For 1884, \$4,420.40 and 40 missionaries; 1885, \$5,308.44 and 51 missionaries. Since 1870 the following brethren have presided over the deliberations of the Convention at its Anniversaries, and at many of its Board meetings: F. Mott four years, T. W. Newman three years, S. Washington one, J. C. Hurd two, J. J. Powell three years, M. T. V. Bowman two, and J. W. Burdette two years. It costs considerable of money as well as valuable time in the course of the year to serve the Convention faithfully as these

brethren have done in this capacity. Besides that, those who bend their necks to bear the onerous yoke of office, invariably become liberal contributors to the general fund. All honor to those who have the ability and the willingness to thus serve their generation in the Lord! Those also who have taken care of the funds, kept the accounts, and with great ability and care watched over the eleemosynary assets of our missionary organizations are worthy of mention in our permanent records. The brethren who have served as the treasurers of the Convention since, in 1856, it began to do independent Missionary work, have been, D. W. Ford three years, 1856 and 1858; Robert Irvin, ten years, 1859 and 1868; J. O. Wilson 1869; Dr. H. C. Huntsman two years, 1870 and '71; E. T. Cressy, 1872; H. H. Smith two years, 1873 and '74; G. W. Carter, M. D., four years, 1875 and '78; Hon. N. Littler, six years, 1879 and 1884; and E. E. Lewis 1885 and '86. In 1886, after the withdrawal of Rev. D. D. Proper, Rev. C. E. Higgins was appointed Missionary Secretary and General Missionary, which position he continues to fill. There are other departments of Convention work, as the Sunday School department, Woman's Work in Missions, etc., that require notice, but as these are, more especially in their present form, of recent date, we defer them till after we have introduced the work of Ministerial Education and Home and Foreign Missions.

By way of closing the present chapter, and apropos of the ups and downs, the advance movements and then again the reactions that come in the financial support given to our missionary organizations, we may introduce the following, presented in a report by Rev. Elihu Gunn at one of our oldest associations at a time when one of these crises had come in missionary finances: It was in 1856 when it seems our Home and Foreign Mission societies

were both languishing and heavily burdened with debt. The Des Moines Association met at Glasgow, Iowa. Brother Gunn presented a report in which he said, "That just at this moment, when both in the Foreign and in the Home field God is giving most unmistakable tokens of his approval in the unexampled prosperity and success which attend our efforts, that they should be paralyzed by any cause is to be regarded as a great calamity. * * That in a time of unprecedented commercial and financial prosperity in all parts of our country, and when, of course, our ability as a denomination is rapidly increasing, our denominational respect, not to speak of motives infinitely higher and more solemn, should allow us to see our Home and Foreign Missionary societies both languishing, and our Missionaries actually suffering, is humiliating indeed. But it seems to be true that our worldliness and pride must have an occasional humbling in order that we make the necessary sacrifices to carry out the christian faith. Our Master "*humbled himself;*"



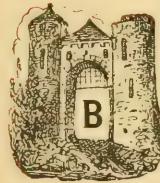


REV. C. E. HIGGINS.



CHAPTER XLVI.

EDUCATION FOR THE MINISTER.—IOWA BAPTIST UNION FOR
MINISTERIAL EDUCATION—SKETCH BY DEX-
TER P. SMITH, D. D., 12 YEARS
SECRETARY.



BAPTISTS of Iowa have no sympathy with the idea of a merely man made ministry. They take no stock in the position held by some other denominations that a man should not in any case be commissioned to preach the gospel, and ordained to the full work of the ministry who has not gone through a complete college and seminary curriculum. Many bright lights in the denomination, not to speak of the still greater number who have served God and their generation in the humbler spheres, yet as bishops and pastors, have been men to whom even a limited course of study in our higher institutions of learning was impossible. We have not yet reached the time when men of strong sense and humble grace, whose age or circumstances preclude the possibility of a full course of collegiate and theological study, may not avail themselves of the erudition of others, surround themselves with trustworthy guides, in the form of safe and good books, written in the English language, and with the weapons thus afforded do

valiant battle for God and for humanity as ministers of the New Testament of Jesus Christ. Iowa Baptists have ever recognized this and have honored the "Nature's noblemen" who have, though with limited equipment, wrought valiantly in the vineyard of their Lord. Nevertheless, Iowa Baptists, from the first have shown themselves not the people to put a premium upon ignorance. They have ever emphasized the importance of education, and especially the very best that the circumstances will allow for those who are to instruct the people in the best of all knowledge, the gospel of the Son of God.

Thus in the earliest years of our history we have seen men of broad minds and culture coming to the front with plans, purposes and purses to promote the education of the ministry and the people as well. Societies were formed, agents appointed, money contributed and self-sacrificing teachers found to carry on the work as best they could. And who shall undertake to say what portion of our success in Iowa we do not owe to the inspiration and influence of their efforts. We remember to have heard one of our most useful men, now an educator in an Iowa Baptist school, say that a single remark made in his hearing at a certain time in his life changed the whole current of his being and made him the manner of man that he is. This was the substance of what he told us. We do not remember what the remark was nor the attendant circumstances, but it was something that stirred his whole being to the center and awoke in him aspirations and resolves that dominated his life ever after.

The earlier Baptist Educational Societies in Iowa received such attention as our space and the limited data afforded in previous chapters of these sketches. The Iowa Baptist Union for Ministerial Education was organized in 1867 and has continued to the present time one of

the agencies for supplying the churches with a ministry fitted to cope with the problems of life in this pre-eminently, active and skeptical age. It is our happiness to give here a sketch of this Society for the first 12 years of its existence by Rev. Dexter P. Smith, D. D., secretary for that period.

On the 9th of October, 1867, at the anniversary of the Iowa Baptist State Convention, a mass meeting of the delegates in attendance was called to consider the expediency of effecting an organization to unify and facilitate the work of ministerial education. Rev. L. W. Hayhurst was appointed chairman and J. O. Wilson, secretary. After prayerful deliberation, a constitution was unanimously adopted; the Society to be known as the Iowa Baptist Union for Ministerial Education. Whereupon the following persons enrolled their names as members of the Union, paying one dollar each: J. Y. Aitchison, O. L. Crittenden, C. Darby, Mrs. S. Day, E. Eaton, E. Gunn, Thomas Garton, Mrs. A. Gunn, L. W. Hayhurst, J. F. Childs, J. Comer, Spencer Day, Mrs. Dr. Dickinson, J. Fulton, E. G. O. Groat, Mrs. Thomas Garton, O. A. Holmes, James Henderson, Dr. J. G. Howell, J. A. Nash, S. Sherman, A. E. Simons, Dexter P. Smith, C. F. Tolman, A. Morse, J. E. Rockwood, W. W. Reed, E. H. Scarff, R. M. Tracy and J. T. Westover.

The following officers were then elected: President, Rev. Edwin Eaton; Vice-Presidents, Revs. J. Fulton, J. Y. Aitchison; Corresponding Secretary, Dexter P. Smith; Recording Secretary, Rev. O. A. Holmes; Treasurer, Spencer Day. Board of Managers: J. Y. Aitchison, J. Currier, J. Fulton, O. A. Holmes, D. Robinson, A. E. Simons, T. Brand, S. Day, E. Gunn, J. Henderson, E. H. Scarff and J. O. Wilson.

The object of the society is to encourage and assist

needy, worthy young men of the Baptist churches in their educational preparation for the gospel ministry. Its originators were profoundly impressed that the object is not only legitimate, but fundamental; that an intelligent ministry is first and foremost in the Divinely appointed human agencies for christianizing the world. The power of the Church, (very uniformly) is in the ratio of the efficiency of its ministry. It also accords with universal observation, that the most efficient ministers—men who have shared the largest success—made the deepest impression on their own age and the world, other things being equal, have been men, who combined with ardent piety, the most fully developed intellectual resources. Specially the times in which we live, demand a thoroughly educated ministry. The popular mind is uniformly enlightened, that churches calling pastors, tenaciously insist that they must have men of culture, "able to teach others also"; men who may be trusted "for the defense of the gospel." And, moreover, it cannot be ignored that the advocates of error are increasing in numbers and power, availing themselves of all that learning and sophistry can do to mystify the truth and forestall the glorious triumphs foreshadowed in prophesy. Then not to furnish these young men with every available element of power to make full proof of their ministry, obviously, is to prove recreant to a most important trust. The friends of the Union enthused with these positive convictions, entered upon and prosecuted the work under embarrassments, and in much weakness, always sharing with other pressing claims, the prayers and practical sympathy of the churches.

BUSINESS.—It is not practicable or desirable to crowd into this article even a synoptical abstract of business routine for twelve years covered by this paper. The official table must suffice. [See close of the article.]

STATISTICAL SUMMARY.—The number whose life work has thus received direction and augmented efficiency, cannot be definitely stated. From 35 to 45 promising young men from Iowa Baptist Churches (per year) were reported by the Secretary, as engaged in a course of preparatory studies for the gospel ministry; young men who had been looked up, and encouraged by this Society. Of this number, however, only a small per cent.—from 5 to 17 per year—were adopted as beneficiaries of the Union; or an average of only nine for each year. These young men, from choice (which has always been permitted), a choice influenced by varied and diverse circumstances, pursued a full or partial course at the following schools, namely: some at Burlington College, Central and Des Moines Universities, and others at Chicago, Rochester and Madison Universities, or Theological Seminaries. The amount collected for beneficiary work during the twelve years was \$8,924.55. This includes \$500 bequeathed by the late Mrs. Ann B. Kelley, which amount has been invested as the nucleus of a permanent fund. This record of work shows only a small beginning, but a beginning stamped with the unequivocal seal of the Divine approval. Moreover, results are not yet measured. The law of the harvest guarantees more than we sow. We can afford to wait; God waits long. The future will develop the full harvest, will compute the added momentum, the efficiency thus imparted to these forces—these divinely appointed agencies for evangelizing the world.

The great commission involves the injunction, "Go teach." Spurgeon combines teaching and preaching. We have been told, and no one questions the statement, that the Karen College and Theological Seminary in Burmah, and the Teloogoo College in Southern India, have been essential factors in the successful prosecution of the Foreign

Mission work. In reviewing the augmented efficiency of laborers at home and abroad, who, by the practical sympathy of some society like the Iowa Baptist Union for Ministerial Education, had been encouraged to enter a School of the Prophets, where they had been taught the way of God more perfectly, and "thoroughly furnished unto all good works;" the late Dr. Eaton of Madison University, said, in these memorable stirring words, "Go to Asia, where tens of thousands of converts attest their power for good; go to China, to Japan, to Africa; there you will find their living forms amid sacrifices and privations, and the toil and the sweat of their great work; or if not their living forms, their foot-prints on the surface, and their consecrated bones beneath the soil of the dark land they came to illuminate and to bless." And Iowa Baptists glory in having been permitted to supplement the number of such laborers, with an apostolic Clough, and other of their most promising sons and daughters. Dr. Clough though not a beneficiary of this Society, is one of Iowa's sons and was greatly encouraged in his course at Burlington College, by Rev. G. J. Johnson, D. D., and others. Moreover the friends of this Union indulge in an admissible gratification, not to say pride, as they refer to its many beneficiaries, who have developed into efficient pastors or missionaries for the Home service.

Thus, past and present records abundantly demonstrate that culture is the legitimate auxiliary of evangelism. Obliterate the influence of these schools upon the ministry and you necessitate a humiliating contrast ; no mathematical process could approximate the discount upon our work; you unwrite some of the brightest pages of sacred history; you change the record of many an earnest laborer, who, having gone forth weeping, bearing precious seed, has returned with rejoicing, bringing his abundant sheaves

with him. (Aye, unless God, in his infinite wisdom and mercy, had made *other* provision,) you convert many a fruitful field into a heathen jungle; transform many a christian church into a pagan temple; and shroud many a christian tribe in the death shades of heathenism.

MEMORIAL.—During these years a few valuable co-laborers were called up “higher;” men whose names are still fragrant in the memory of christians. “They rest from their labors and their works do follow them.” The first name on this roll is Rev. A. F. Willey who received his discharge at Oskaloosa, April 1868. He was a good man, a successful pastor, and deeply interested in ministerial education. Death found him at his post.

The next was the venerable Rev. T. R. Cressey, who died at Des Moines, August 30, 1870. His departure overwhelmed many hearts with sorrow. He was a member of the board at his death, was an earnest advocate for an educated ministry. Recognizing a God sent ministry as first and foremost in the divine plan for saving men, and intensely devoted to the work himself, he always had a word of cheer for the self-sacrificing young brother in whose ear thrilled the “*woe is me if I preach not the gospel.*”

Again, 1871 records the release of Rev. Edwin Eaton, D. D. Dr. Eaton was president of the Union for the first three years of its history. He was extensively known in Ohio, Michigan and Iowa as an able and successful pastor, a thorough scholar, and a warm advocate for a cultured ministry. As this brief tribute is paid to the memory and worth of these noble men, a voice seems to whisper “the night cometh! *the night cometh!*” Others, since, have passed on and entered into rest.

As the number of discharged veterans is being multi-

plied, both in the Home and Foreign service, while new and important fields for conquest are opening, the leaders of Zion's hosts—men of broad views, representative men—cannot disguise a little anxiety; aye, the inquiry has been instituted and underscored, *whom shall we send, and who will go for us?* Who will take the place of the fathers? The question in reference to open fields no longer delays the work. How to secure the means and the men is the great desideratum of the times.

We submit, if more love to Christ, a more elevated standard of consecration: lives of closer communion and more practical sympathy with Him in the great work of saving the world, would not forestall every contingency; be an abundant guarantee for the men and the means, until "all the ends of the earth shall see his salvation." We are told that when a certain emperor proposed to raise up an invincible army, he baptized the nation with the chivalrous spirit of conquest, adopted for a device a coat-of-arms, ordered it made conspicuous in every place of public resort, engraved on every national monument, upon every public building. The result was a generation of warriors; every boy in the street was a notorious pugilist; the spirit of aggression swayed and controlled the nation; her most costly sacrifices were spontaneously laid upon the altar of Mars. Would we see an invincible army marshalled for Christ, and led forth with apostolic heroism; every element of power, spontaneously laid under contribution to subserve the policy of universal aggression upon the kingdom of darkness? Baptize the churches with the constraining love of Christ, the only motive power in the wide universe which can bring up their entire membership to the standard of primitive, self-sacrificing consecration; enthusing them with a conscious responsibility to take the nations for Christ and the truth. With the cross for a device, let Zion's birth-

throes be amid aspirations for the redemption of the race; and with overflowing treasures, God will give her sons and daughters who, thoroughly prepared, and amply sustained will go forth to the conquest of the dark continent and the world.

"More love to thee, O Christ,
More love to thee."

The anniversaries of the Union have been at the same time and place each year with those of the Convention, and the officers are the same with the exception of secretary and treasurer. The following brethren preached the annual sermons before the Union for the respective years 1869 to 1879, while Brother Smith was secretary, viz: D. H. Cooley, D. D., W. P. Pattison, Prof. Alva Bush, Amos Robinson, N. A. Reed, D. D., J. E. Hopper, F. A. Marsh, Robert Leslie, D. N. Mason, Charles Payne, and Dr. J. C. Hurd. The first treasurer was Spencer Day, 1867, after which year Prof. A. N. Currier served until 1880. Since the retirement of D. P. Smith, D. D., from the secretaryship, that office has been filled by Revs. E. T. Hiscox, 1880, H. C. Bristol, 1881, C. H. Moscrip, 1882, T. J. Keith, 1883-'84, and S. E. Wilcox, 1885-'86. Preachers of the annual sermons, L. N. Call, H. C. Bristol, A. M. Duboc, C. E. Taylor, C. H. Moscrip, F. D. Rickerson, and W. H. H. Avery. Treasurers since 1880, D. N. Mason, T. W. Newman, W. M. Dickinson, M. D., P. H. Bristow, G. W. Dillaway, and E. E. Lewis. Space will not permit us to exhibit the amounts raised and expended in aid of ministerial students during the history of the Union, now in the twentieth year of its existence, nor perhaps would it be desirable to do so. Suffice it to say that the amount contributed by the churches to this object has been, for a number of years, uncomfortably small, and every anniversary the subject has been one of anxious inquiry how to increase the efficiency

of this department of christian endeavor, but with little, if any, increase of results. In 1873 a legacy of \$500.00 from the estate of Mrs. Ann B. Kelley, deceased, was received and ordered to be permanently invested, the interest only to be used annually for the objects of the Union. It is not too much to say that this bequest has been worth to the cause it was given to advance, much more than its face value as a stimulus to keep life in the organization. And may we not hope that its mission may yet be to form a nucleus around which future beneficence may rally and do something really worthy of the noble purpose which inspired it?





CHAPTER XLVII

IOWA BAPTISTS AND THE AMERICAN BAPTIST HOME MISSION SOCIETY—MONEY AND MISSIONARIES.

BAPTIST CHURCHES ARE MISSIONARY CHURCHES.



EW, doubtless, even of the best informed, are aware to what extent the life-blood of Iowa Baptist history has flowed through the veins of the American Baptist Home Mission Society. It is a coincidence worth noticing that the organization of that society and the beginning of Baptist work in Iowa were almost simultaneous, and the Society was only four years old when it sent its first missionary to Iowa, while the Iowa child was but two. In 1844-45 there were ten missionaries in Iowa, and for twenty-six years from that date the number per year ranged from 10 to 35; the largest number being in 1865-66, and the smallest for twenty-six years, 1844 to 1879 was 10.

In the earlier chapters of these Sketches we made mention of many of the missionaries of the Society and the fields they occupied. We can here give only a few facts of a general character. Up to 1842 the Society had six different missionaries laboring in Iowa, had issued ten com-

missions, appropriated \$750 and had received \$32. During the next decade to 1852, commissions 121, appropriations, \$16,530, receipts \$1,099. Third decade to 1862, commissions 194, appropriations \$38,917, receipts \$4,990. Fourth decade to 1872, commissions 191, appropriations \$38,909, receipts \$5,858. Total up to 1872, commissions 516, appropriations \$95,106, receipts \$11,979. From 1872 to 1879, the last year before the present plan of cooperation was adopted, when the missionaries of the Convention became missionaries of the Society and received their commissions from New York; the number of commissions by the Society was for the respective years 7, 11, 8, 4, 6 and 9.

COOPERATION.—From the organization of the Convention up to 1856, it occupied the position simply of an agent or auxiliary of the Home Mission Society. After the Convention began to do missionary work in its own name, for many years there was an informal but quite definite understanding that the Home Mission Society would take care of central points, as far as means would permit, while the Convention would look after the more rural districts and newer fields. As time passed on and means increased the Convention gave more attention to points of promise and strategic importance. This mutual understanding prevailed with the happiest results for many years, the Convention, by its Board or prominent brethren, endorsing applications to the parent society for aid where unable to make appropriations from its own treasury. Prior to 1870 a plan of cooperation with State Conventions had been proposed and very warmly urged by the excellent Dr Jay S. Backus, for many years corresponding secretary of the Home Mission Society, by which the missionaries selected by the State Board should be recommended to the society and appointed by their Board. This plan of cooperation had been adopted by Illinois, Wisconsin, New York and

other states, and had been urged upon the consideration of Iowa Baptists. The following is the text of the proposition, as cut from the annual report of the society a few years earlier, and printed in the Convention minutes in 1870.

"Resolved, That we do hereby invite all State Conventions and other organizations for home mission purposes, to cooperate with this society by assisting in the collection of funds for the treasury, pointing out the most desirable fields for us to cultivate, and directing our attention to the men they deem most suitable for missionary work. In return we will, according to our best discretion and to the extent of our ability, appoint such men to occupy such fields, and when desired, will cause to be sent to such organizations duplicate copies of all reports from our missionaries in their state."

At the anniversary in 1870, held at Des Moines, "Brethren D. H. Cooley, E. Eaton and O. A. Holmes were appointed a committee to report on co-operation with the Home Mission Society." This committee reported, and their report, after a lengthy discussion, was made the special order for Monday at 10 A. M., and Brethren Thickstun and Pattison added to the committee. At the appointed time the committee again reported, recommending the adoption of "the plan proposed by the Home Mission Society, and adopted by Illinois, Wisconsin, New York and other states," as outlined above. It was then ordered that the report be printed in the minutes, and that Brethren Nash, Mitchell, Brand, A. T. Cole and Holmes be appointed a committee to whom the matter was referred to report at the next annual meeting. Before the next annual meeting it became manifest to some, at least, who were watching the matter carefully, that the existing plan of cooperation was about to break down in other states where it had been worked for several years. The commit-

tee therefore reported "While expressing our warmest attachment to the Home Mission Society; and profound gratitude for all it has done and is doing for Iowa and the west; we cannot believe that from any true point of consideration, financial or otherwise, it is expedient to enter into the proposed alliance."

This report was made the Special Order for a subsequent hour, and after thorough discussion "adopted nearly unanimously." The wisdom of this action was vindicated by the Home Mission Society in a year or two cancelling the arrangement in the States where it already existed. We hear no more of co-operation, meaning organic co-operation, till about 1878, when the existing plan, introduced probably by Dr. S. S. Cutting then the Corresponding Secretary, began to be accepted by some of the Western States and was, as we have already seen, adopted in Iowa and entered upon in 1879 and '80. The relations existing between Iowa Baptists and the Home Mission Society were not disturbed by the discussion and the rejection of the proposed plan of co-operation. In 1872 a committee of the State Convention at Clinton, of which the writer was chairman, reviewed the work of the Society in Iowa for the thirty years that the Convention had then been in existence, showing that for the entire period the parent Society had appropriated in Iowa nearly eight dollars for every dollar received from the State, and said, "we are especially satisfied with the spirit and manner of the co-operation extended to us during the year, wherein, as shown by our Secretary's report, the Society has so liberally shared in the expense of occupying many of our most important fields, etc." Eight missionaries had been under joint appointment of the two societies, the Convention paying one half of the amount needed to aid in their support, and the Society the other half. The basis of organic co-operation adopted in 1879,

and which has been in force with such marked satisfaction since, it is believed has all the advantages of the former plan, and is free from its objections. It is found in full in the Annual of that year, page eight, and need not be reproduced here.

As indicated in the heading of this chapter, Baptist churches are missionary churches, and whatever is of lasting interest to our missionary work, either State, Home, or Foreign, must be worth recording and cherishing among our sacred recollections. In the minutes of one of our Associations in 1869 is a paragraph entitled "*Baptist Faith.*" It is without "credit" and we do not remember to have seen it elsewhere. It is deemed worthy of preservation here. "There is no salvation but by the free mercy of God; no mercy but by the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ that does not include love to his people, his example, his precepts, and testify itself to the world by implicit and cheerful obedience to all his commands; and no genuine love to his people that does not influence a man to do good to them as he has ability and opportunity."

WOMAN'S BAPTIST HOME MISSION SOCIETY, and woman's department of the mission work. As in this and a previous chapter we have written jointly of State and Home mission work, we may make brief mention here of the women's work in these departments. In no department of christian endeavor has there been more marked advance within the last two decades than in the coming to the front of the noble women of our churches, and the efficiency with which they transact the business of their own departments and the quickening inspiration that their presence has imparted to all our work. For the last few years the offi-

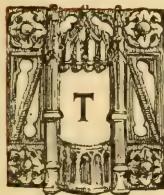
cers and agents of the Woman's Home Mission Societies have been ever present with inspiring reports of their work at our annual gatherings. Mrs. T. F. Thickstun, Mrs. H. C. Huntsman of Oskaloosa, Mrs. B. F. Derr, for five or six years vice president for Western Iowa, Mrs. W. H. H. Avery, who has acted in the same capacity for Eastern Iowa, with others who ought to be named if space would allow, have become as familiar names as are found in any department of christian work. For the year just closed, 1886, the department of Western Iowa reported by Mrs. Derr \$496.72 sent to the treasurer of the W. B. H. M. Society, and \$43.94 to the treasurer of the State Convention; and Eastern Iowa reported by Mrs. Avery \$423.58 sent to the society at Chicago and \$49.98 to the State Convention. Total for Iowa, \$1,171.26, of which \$157.15 was in goods from Mrs. Avery's district.





CHAPTER XLVIII.

IOWA BAPTISTS AND FOREIGN MISSIONS—AMERICAN BAPTIST MISSIONARY UNION—CONTRIBUTIONS AND MISSIONARIES FROM IOWA—1840 TO 1886.



THE AMERICAN BAPTIST MISSIONARY Union had been in existence twenty-six years when its life first touched the Baptist life in Iowa. That touch drew forth the contribution of \$1.50. We are not surprised to learn that the name accompanying that contribution was that of Lydia Cady of the Long Creek Baptist Church. That was in 1840. What a privilege to start that stream of christian beneficence that has flowed with a steady flow for forty-six years, making for itself a wider channel and bearing upon its bosom precious freight for the blessing of "Afric's Sunny fountains and India's coral strand," yea of the wide, wide world! If the sainted Cadys can look down from the celestial shores and take cognizance of what is going on here, no inconsiderable part of their joy must be in witnessing the increase, as the years go by, of that work which they were permitted to be the first in Iowa to consecrate a portion of their substance to. Iowa Baptist history when fully written will give a large place to Foreign

Missions. The little one has already become many thousands. Iowa's part in the work of the Missionary Union has been first in giving money and second in giving men and women to the work. We will first record here what Iowa Baptists have done in giving money. The second contribution was in 1842 Deacon Cady \$5, Deacon Rudd \$2, Laura Amball 50 cents, and the Iowa Association (afterwards Des Moines Association) collection \$6.67. The following statement furnished by Rev. C. F. Tolman, District Secretary of the Missionary Union, exhibits the annual donations in Iowa down to October, 1886.

1840.....	\$ 1.50	1857-58.....	\$ 291.86	1872-73.....	\$2749.83
1842.....	11.67	1858-59.....	249.32	1873-74.....	2518.68
1843-44.....	12.61	1859-60.....	167.72	1874-75.....	2638.72
1844-45.....	52.74	1860-61.....	186.36	1875-76.....	2439.11
1846-47.....	98.34	1861-62.....	205.00	1876-77.....	2740.75
1847-48.....	15.49	1862-63.....	357.87	1877-78.....	3441.53
1848-49.....	43.93	1863-64.....	669.94	1878-79.....	3892.22
1849-50.....	70.35	1864-65.....	1273.99	1879-80.....	4610.01
1850-51.....	62.05	1865-66.....	954.09	1880-81.....	2989.58
1851-52.....	102.35	1866-67.....	1486.79	1881-82.....	4131.05
1852-53.....	241.15	1867-68.....	1505.78	1882-83.....	9085.50
1853-54.....	225.62	1868-69.....	2517.32	1883-84.....	2733.17
1854-55.....	295.28	1869-70.....	2410.53	1884-85.....	2954.62
1855-56.....	446.12	1870-71.....	1886.07	1885-86.....	3269.64
1856-57.....	451.30	1871-72.....	1384.82	Since April, 1886.....	1031.60

The total contributions in Iowa for the Missionary Union amount to \$68,892.07.

It will be noticed that after the going out of Brother Clough in 1864 the contributions nearly doubled those of the preceding year. The exceptionally large amount reported for 1882-83, \$9,085.59, included a legacy of \$5,000, from the late Spencer Alden of Anamosa.

Missionaries of the American Baptist Missionary Union who have gone from Iowa or whose friends live in the State:

REV. I. J. STODDARD. was born in Eden, New York in 1820, entered the preparatory department of Madison University in 1839, graduated in 1845, and from the theological department in 1847. Sailed with his wife for Assam, November 3, 1847. Returned to this country in 1856 and lived in Pella, Iowa. With restored health they were reappoint-

ed and returned to Assam in 1866. After a number of years of labor returned and still live at Pella.

REV. J. E. CLOUGH and wife from Strawberry Point, Iowa, received their appointment and sailed for India in 1864. A more extended notice of Brother Clough will be found on pages 69 and 70 of this volume.

REV. T. J. KEITH and wife went from Waukesha, Wis., to the Garo work in India in 1871 and returned in 1876, afterwards settling in Iowa, where Brother Keith has been in the active work of the ministry since 1877. Brother Keith did work in Iowa, supplying the church at Oskaloosa some months before going to India, and before the completion of his studies.

MRS. LAVINIA CLOUGH WILLIAMS sailed with her husband in 1873 for India and died on the field a few years later.

REV. ALBERT LOUGHridge and wife, both of Iowa, sailed for India in 1875. After a number of years of faithful service the health of Mrs. Loughridge gave way and they are now in Iowa again, she at her old home in Mount Pleasant, he teaching in Burlington College. Brother Loughridge was of excellent United Presbyterian parentage, was a pupil of the writer in his early schooldays, went into the army at sixteen or under as a member of the 4th Iowa Cavalry, returned and graduated at the State University at Iowa City. While pursuing his studies he became a Baptist and united with the Iowa City Church. He taught in the Central University at Pella before going to the foreign field.

MISS A. S. NORWOOD went to China in 1877. Miss Norwood was from Nova Scotia. She spent a number of years in Iowa and taught in Burlington College before her departure for China. Since going to China she has been married.

REV. G. L. MASON and wife were set apart to the work at Ningpo, China, at the Convention at Mason City in 1880. Brother Mason's parents live at Mount Pleasant, Iowa.

MISS L. ELLA MILLER is the daughter of Rev. Thomas Miller, who is well known in these sketches since as early as 1856 in Iowa. Ella graduated at the University of Des Moines and went to Burmah in 1877. She is now in this country.

Miss Naomi Garton long lived with her family at Carlisle and East Des Moines, Iowa, was a successful teacher in the East Des Moines schools for a number of years, and went to the Foreign field in 1881, where she remains.

Mrs. Timpany and Mrs. McLaurin, of the Canadian Mission, are daughters of Rev. John Bates and lived fourteen years in Iowa shortly before they went to India.

REV. LYMAN STILSON, for many years a missionary of the Union in India, the hero of toil and suffering for his divine Master, spent fifteen years of his later life at Jefferson, Iowa, where he died March 23, 1886, aged 81 years, 1 month and 25 days.

The history of the connection of Iowa Baptists with Foreign Missions would be incomplete without a reference to Rev. S. M. Osgood, D. D., for many years agent of the Union and making annual visits to our state. How well we remember the moving tones of the saintly old man as he used to thrill us with his appeals in behalf of the "missionary enterprise." Could ever any one else put so much meaning into those two words? For more than a score of years Rev. C. F. Tolman has been so much a part of many of our Iowa gatherings every year, that we have long since ceased to think of him in any other light than as an important factor in Iowa Baptist life. Rev. W. C.

Gunn also did important service in stirring our hearts in the cause of Foreign Missions, and is, by association as well as by marriage, a connecting link between us and Foreign Missions. Truly has Iowa been owned of God in her part in preaching the gospel to the heathen. In a report in 1886 we find this suggestive comparison: "Twenty-one years ago, when John E. Clough, missionary to the Teloogoos, baptized his first convert, our membership was 13,372 and the number of Teloogoos converted to Christ 25. Now our membership has increased to about 27,000, while the Teloogoo Baptists have increased to 26,400. We have doubled while they have multiplied more than a thousand fold." We close this chapter with a notice of the

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF IOWA.

This Society was organized in 1880 at Mason City. In 1877 at the annual meeting of the Convention at Pella, "Mrs. Tolman spoke of the degraded condition of heathen women, and what the Woman's Mission Society is doing for them, and a collection was taken amounting to \$9.10 to be divided equally between the Woman's Foreign and Home Mission Societies." This is the first notice which we find in our annual records of the Woman's Foreign Mission Society of the West which was then six years old. In 1878 Mrs. M. A. McGonegal was State Secretary for the Woman's Society of the West and Mrs. John Fulton of Winterset and others spoke in favor of the Society, and at the close of an address by Mrs. McGonegal a collection was taken amounting to \$24.41. In 1879 Mrs. E. O. Campbell is mentioned as making an address on "Woman's Work in Foreign Missions." At the organization at Mason City in 1880 services were conducted by Mrs. L. A. Dunn of Pella. Mrs. T. F. Thickstun was called to the chair and Mrs. E. O. Campbell of Clarence acted as Secretary. Committee on Constitution, Mrs. John Fulton, Mrs.

M. A. McGonegal, Mrs. J. C. Burkholder, Mrs. T. W. Newman and Mrs. T. F. Thickstun. The organization was perfected by the adoption of a Constitution presented by the Committee, and the election of Mrs. Fulton as president, Mrs. McGonegal as corresponding secretary, and treasurer, and Mrs. E. O. Campbell recording secretary. By a collection of \$5.01 and \$16.91 "previously contributed for the inauguration of that organization" the Society started with \$21.92 in its treasury. In the Annual of 1881 we find the Constitution and By-Laws, but no account of the annual meeting. In a report on Foreign Missions are these words: "The records show a steady advance on the part of the Women's Circles, from \$1,159 three years ago to \$1,901 1880-81." In 1882 Mrs. S. M. Dickinson of Des Moines presided at the sessions and Mrs. M. A. McGonegal presented the annual report as corresponding secretary. At the close of the annual session the following officers were elected: Mrs. T. W. Newman, Burlington, president; Mrs. Linfield, Muscatine, vice-president; Mrs. C. E. Higgins, Burlington, corresponding secretary and treasurer; Mrs. E. O. Campbell, recording secretary. The officers since 1882 have been: presidents, Mrs. H. E. Page in 1883 and Mrs. W. A. Cain for the three years since; vice-presidents, Mrs. Cain in 1883 and Mrs. E. C. Spinney since; corresponding secretary and treasurer, Mrs. G. F. Linfield in 1883 and Mrs. E. O. Campbell since; recording secretary, Mrs. Campbell in 1883. Miss Ella Berger of Sioux City in 1884 and Mrs. A. W. Fuller since. The names of the women who have been active in the work of this Society and other departments of Woman's work in Missions are worthy of honorable mention but as our space is filling up and as the organization of these societies is of recent occurrence we may leave some of them for the future historian to record.



CHAPTER XLIX.

IOWA BAPTISTS AND THE SUNDAY SCHOOL WORK—SUNDAY SCHOOL UNION—PUBLICATION SOCIETY, ETC.



ROM the first Iowa Baptists, the Baptists that have made history in Iowa, have shown a deep and abiding interest in the promotion and efficiency of Sabbath school work. It is true that the line between what was called *anti-mission* and missionary Baptists was as sharply drawn on the Sabbath school question as any other, the Old School insisting that Sabbath schools, as well as missionary societies and temperance societies, were not authorized by the scriptures, and that they were therefore of the devil and it was not safe to have anything to do with them. Many who came out from their churches and adopted missionary ideas were from habit slow to engage in, and from want of knowledge and experience inefficient in Sunday school effort. But these were the exceptions, and the remark holds true that the Baptists who have made history in Iowa as elsewhere have from the first been earnest promoters of the Sabbath school enterprise. In 1848 we find the following report in the Convention minutes, signed R. Weston, chairman of committee. "Believing that the institution of Sabbath schools is approved by our Heavenly

Father, and that it is among the most effectual instrumentalities to promote the social, moral and spiritual interests of the inhabitants of the west, * * * your committee would earnestly recommend that the members of the churches of this Convention engage personally in the Sabbath school work, and bring their own children, and as far as they can consistently, the children of their neighbors under Sabbath school instruction." Similar resolutions were passed in the Des Moines Association in 1851 and in other years, and in fact in nearly all of the Associations and Conventions of those earlier as well as in later years. A great defect of our earlier records is the want of adequate statistical and classified information of the work done. This will apply especially to Sunday school work. The first attempt at Sabbath school statistics we find in 1855, when in 5 Associations there were reported 15 schools, 147 teachers, 1401 scholars, and 3947 volumes in libraries. These were, of course, only partial statistics, while in 3 Associations there was no report at all. But little improvement was made in reporting Sunday school work until 1864, when the first steps were taken towards organizing

THE IOWA BAPTIST SUNDAY SCHOOL UNION.

Rev. D. S. Watson of Davenport introduced the following: "WHEREAS, The importance and necessities of the Sunday School work call for the adoption of some system of measures which will result in an increased efficiency in this department of christian effort, and believing that the organization of a Sunday School Convention embracing the schools of our churches throughout the State would tend largely to promote this end. Therefore,

Resolved, That such steps be taken at this time as are necessary to secure the organization of a State Sunday School Convention, whose session shall be held the day

preceding the annual meeting of the Ministerial Union." The foregoing preamble and resolution were adopted and "Brethren Watson, Westover and Wilson were appointed to prepare for carrying out its object." This committee reported the next year, 1865, and presented a Constitution which was accepted, and the Iowa Baptist Sunday School Union organized. Officers elected for the ensuing year were: president, J. T. Westover; vice-presidents, Jesse Clement, F. Mott and J. E. Rockwood; corresponding secretary, D. S. Watson; treasurer, J. O. Wilson. Subsequent officers of the Union were: presidents, D. F. Carnahan, H. R. Wilber, L. W. Hayhurst, J. Edminster, A. Bush, C. H. Remington, S. H. Mitchell two years, 1872-73; Wm. H. Stifler, 1874-75; secretaries, D. S. Watson, R. King, J. Sunderland 1868-70, E. K. Cressey and J. Sunderland, 1872-75; treasurers, J. O. Wilson, 1866-67, J. Sunderland, 1868, S. H. Mitchell, 1869-71, E. T. Cressey, E. E. Lewis and Henry Williams, 1874-75. Vice-presidents were chosen, most of the time, one from each Association in the State. The interest in the Sunday School work received, through the Union, increased attention at each anniversary, and after a few years the statistics began to show a marked increase throughout the State. Although at the organization in 1865 a constitution was presented by the committee and after some alterations adopted, nothing more appears on that subject until 1869, when Bros. C. T. Tucker, T. W. Powell and J. S. Mabie were appointed a "Committee to present a Constitution for this body." They reported a Constitution which was adopted and printed in the Minutes. The president, secretary and treasurer constituted an executive committee to transact the business of the Union and report at each annual meeting. The annual reports of this committee from year to year show that efficient work was being done. As early as 1870 we find a quite full report of Sabbath School work

from all the Associations in which the following summary appears: Number of churches, 330; Sunday Schools included in the report 158, churches having Baptist schools, 108; churches having Union schools, 33; churches not reported, 165; number of Bible classes, 272; pupils in Bible classes, 2989; officers, 537; teachers, 1443; scholars, 13,824; total membership of schools, 15,907; total membership of churches (1869) 19,149; number of schools holding all the year, 84; number holding only in summer, 41; volumes in libraries 26,092, children's papers, monthly, 12,687; teacher's papers 527; teacher's meetings, weekly, 34: Sunday School concerts, 53; conversions, 357; money raised, \$5,681.44.

As the years rolled by it came to be felt by earnest Sunday School workers that a more efficient agency was needed to awaken interest in the work generally, and especially to provide the schools with more and better qualified teachers. Teacher's meetings and teacher's training classes were recommended, but it must be admitted that the way has not yet been found out to make these, except in a few instances and to a limited extent, a success. Accordingly in 1870 the Executive Committee recommended the appointment of a State Sunday School Missionary under the auspices of the Bible and Publication Society. The recommendation was referred to a committee consisting of Brethren D. H. Cooley, J. C. Otis, and A. Bush. This committee reported favorably and recommended the name of Rev. T. W. Powell of Davenport for such appointment.

The next year, 1871, however, the executive committee reported that "the attempt to secure a Sunday school missionary for the state" had not proved successful. They still renewedly expressed their conviction of the importance and need of such a service, and strongly urged the continuance of effort to that end. A special committee was appointed who conferred with Rev. G. J. Johnson, district

secretary of the Publication Society, who submitted a proposition which the committee thought probably practical, but nothing really came of it until 1872, when at the annual meeting at Clinton action was taken appointing Rev. J. E. Rockwood of Logan as State Sunday School Missionary, and asking his appointment of the Bible and Publication Society, with the understanding and pledge that the Baptists of Iowa would "if possible, as a special contribution, provide for all the expenses of the Sunday school work." Brother Rockwood entered upon the work January 1, 1873 and at the annual meeting in October of that year it appeared that the expenses had been \$1,126.32 and the receipts \$1,027.04, leaving a balance of only \$99.28. This was under the joint appointment of the Iowa Baptist State Sunday School Union and the American Baptist Bible and Publication Society, and was for the first year, a gratifying success. Brother Rockwood was continued in the field until March 10, 1874. Rev. M. T. Lamb was appointed by the Executive Committee and the Publication Society jointly and entered upon the work June 1, 1874, and continued till about August 1875.

As early as the annual meeting in 1871, the question of consolidating the Sunday School Union with other organizations was agitated and it was "voted that the Moderator, Rev. C. H. Remington, act as a committee from this Union with similar committees from the State Convention and Ministerial Union relative to consolidation." Nothing, however, seems to have been accomplished in this direction till 1875, when a committee was appointed to "make overtures to the State Convention to adopt and prosecute the work in which we have hitherto engaged" and it was resolved "that in the event of the State Convention complying with the terms of this recommendation and giving satisfactory proof thereof to the executive committee of

this Union, then this Union shall cease to exist as a separate organization, its work and results becoming a part of that of the State Convention of this State." The proposition was unanimously adopted by the Convention at its session in 1875 and Rev. James Sunderland was elected Sunday School Secretary of the Convention. In 1876 and '77 Rev. Wm. H. Stifler served as Sunday School Secretary, D. D. Proper in 1878 and J. H. Delano in 1879 and W. H. Stifler again in 1880. Brother Stifler then filled the place with great ability and fidelity to our Sunday School interests until October 1884, when Rev. C. H. DeWolf was elected to the office. During the year ending October 1877 Rev. G. W. Prescott was employed as State Sunday School Missionary for four months and nine days, when the work was suspended for want of means to carry it on without a debt. In 1878 a plan of co-operation with the American Baptist Publication Society was agreed upon and the Rev. D. D. Proper was appointed and entered upon the work of Sunday School Missionary, January 1879. Brother Proper continued to serve until April 1880, when he resigned and Rev. B. H. Brasted was nominated by the Board, and "duly commissioned for the period of six months," or up to the annual meeting in October 1880. Rev. D. D. Proper again took up the work of State Sunday School Missionary, entering upon it January 1, 1881. He continued until April 1882, when he became Missionary Secretary and General Missionary of the Convention and Rev. Gilman Parker was appointed later, began the work in July 1882, and continued until September 1884. After an interval, in June 1885, Rev. F. N. Eldridge entered upon the work and continues to the present time.

After, in 1875, the Union was merged in the State Convention, and its "special work entrusted to a special secretary," as we have seen above, the work continued to

drag and very little was done. The first year the receipts from the Sabbath schools were only \$67.85. The plan of co-operation with the Publication Society, agreed upon at the annual meeting at Bedford in 1878, contained the following provisions : We give them in condensed form.

I. The Sunday school committee of the Convention to nominate the missionary, suggest his salary and supervise his labors, subject to the approval of the society.

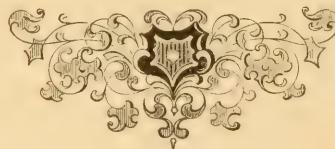
II. The missionary to do a general pioneer missionary work, establish schools, organize churches, hold meetings with feeble churches, and improve existing methods of instruction by holding Sunday School Institutes ; circulate publications and periodicals and obtain subscriptions for the society ; and take collections for the Sunday school work in the state, so far as should not interfere with his missionary work.

III. The society to assume the prompt payment of the missionary and the necessary expenses of the secretary. The Board of the Convention to use their utmost endeavors to aid the committee to raise on the field, at least the salary and expenses of the missionary.

IV. All the appeals, oral or printed, to be made in the name of the American Baptist Publication Society and the Iowa Baptist State Convention.

Under this agreement the efficient work of the last few years has been done. At the annual meeting in Des Moines in 1884 the Convention, at the suggestion of the secretary, voted "that the Board take the work into their own hands and carry it on independent of the Publication Society," and "the Sunday school committee set about securing a missionary to enter the field under the changed order of things." But they were not successful. The conviction soon began to "force itself upon the minds of

many brethren that a mistake had been made in sundering relations with the Publication Society, and after not a little correspondence and discussion the Board decided to return to substantially the former plan of co-operation, and action to that effect was taken at the February meeting" in 1885. The plan of work has been to enlist the Sunday schools of the state to contribute for the support of the missionary, thus developing their benevolence while securing the work. In 1881 65 schools contributed \$400.27; in 1882, 59 schools, \$375.53; 1883, 61 schools, \$512.19; 1884, 55 schools, \$340.35; and in 1885, 36 schools and one Association, \$296.06. This last year there was a break in the Sunday school work, and contributions were for but a part of the year. In 1884 "Childrens' Day" contributions from Iowa were \$601.29, making in all nearly \$1,000 from the schools that year.





CHAPTER L.

IOWA BAPTISTS AND THEIR INSTITUTIONS OF LEARNING.

WORK AND WORKERS—OTHER MEANS OF IMPROVEMENT—MINISTERS' INSTITUTES—THE STANDARD AND OTHER RELIGIOUS PAPERS.



VIDENTLY the time has not yet come to write the history of Iowa Baptist Institutions of Learning, nor is the writer of these Sketches the one to be the historian of that department of effort. It should be the prerogative of some one connected with each school, perhaps, to hand down its history to those who are to bear the burdens after them. This, in some instances, it is highly probable will be done in due time. Our work however, would be too incomplete without such mention of those who have toiled and sacrificed in the cause of christian learning as our memory, with the aids at hand, will enable us to make. We have given some account of the founding of the institutions at Burlington and Pella. Of the men and women who have labored in the departments of instruction in these institutions we can only give the names of such as come to mind: Rev. G. W. Gunnison, Lorenzo B. Allen, D. D., James Henderson, Joseph T. Robert, LL. D., Prof. L. E.

Wortman, Prof. Stearns and wife, Miss Norwood, Prof. Clement and others doubtless as worthy of mention have been instructors in this Institution. Rev. E. C. Spinney, D. D., president of Burlington College since 1883, was born in Wilmot, N. S., March 27, 1845; matriculated at Horton Academy in 1864, graduated at Acadia College in 1868 and at Newton Theological Seminary in 1876. Entered senior year at Harvard College. Was pastor of First Baptist Church, Pella Iowa, 1872-3-4, also Professor of Greek in Central University. He was pastor of Pleasant Street Baptist Church at Concord, N. H. 1876-78, and of First Baptist Church Burlington, Iowa, 1880-84. Also member of Board of Hebrew School at Chicago, and one of the special editors of the "Western Pulpit and Pew." He has had associated with him in the Faculty of Instruction his excellent wife, Prof. Clement, Miss Rudd, Profs. Loughridge, Forward, Forbey and others.

In Central University Prof. E. H. Scarff, Mrs. D. C. A. Stoddard, Rev. Elihu Gunn, Prof. A. N. Currier, and others whose names are not recalled, did long and excellent service in the earlier days. Rev. L. A. Dunn, D. D., was called to the presidency in 1871, and continued for ten years. He was succeeded in 1881 by Rev. G. W. Gardner, D. D., who filled the position for three years, when failing health compelled his resignation and return to Massachusetts. Dr. Gardner had associated with him as Chancellor during his administration Deacon F. E. Balch, who had earned a reputation and valuable experience as a financier in the east. Rev. D. Read, LL. D., was president during 1885-6, previous to which Prof. R. H. Tripp had been Acting President since the resignation of Dr. Gardner.

CEDAR VALLEY SEMINARY at Osage, Iowa, was started by Rev. Alva Bush about 1863. The citizens of Osage made a proposition in September, 1862, to the Cedar Valley



E. C. SPINNEY, D. D.

Association, to "furnish appropriate buildings if the Association would establish and maintain an institution of learning suited to the wants of the community." The Association voted to accept the proposition, and after canvassing the subject Rev. Alva Bush, "who had just completed an engagement as Professor of Mathematics in the Upper Iowa University, moved his family to Osage, and on January 10, 1863, commenced a school in the Court house, which was given the name of Cedar Valley Seminary. The entire meeting of the prescribed conditions and the transfer of the fine property of the institution by the citizens to the Association did not take place until 1876, though excellent work had been done in the meantime, the seminary sending out its first graduating class in 1871. Brother Bush continued to serve as president and principal until his death, July 26, 1881, eighteen years. It is safe to say that through its entire history this has been the most successful, in the work undertaken, of all our Iowa Baptist schools. Hon. A. Abernethy is the present principal.

THE UNIVERSITY OF DES MOINES originated in 1865 in a conviction in the minds of many Iowa Baptists that providential circumstances favored, and that the Baptists ought to have an institution located at Des Moines, the growing capital of the state. A building that had been designed and partially completed by another denomination for educational purposes was offered for sale on reasonable terms. Rev. Luther Stone of Chicago, who from the first had evinced a deep interest in educational affairs in Iowa, advanced the money to purchase the property and hold it for the denomination until further steps could be taken. A school was started in 1866. Rev. J. A. Nash, D. D., had been interested in the education of the young from the early days in Des Moines, keeping for years a sort of

private school for such as came to him to receive instruction. He has been closely identified with the interests of the University from the first, and was for years its president. Rev. J. F. Childs, Rev. Thomas Brand and others have borne financial burdens to maintain its existence. Judge Frederick Mott, Hon. A. Abernethy, Rev. Ira E. Kenney, and the late Prof. D. F. Call were called to preside over the institution, and a goodly array of teachers have given instruction in its walls. The old campus and building were disposed of and the institution removed to its present site at Prospect Park under the presidency of Dr. Kenney. Prof. A. B. Price is the present principal. During 1886 the expectations of many Baptists were turned anew towards this institution and many hopes and resolutions have been expressed for its prosperity. The one thing now needed is for its friends to arise and meet the emergency of the times and Iowa Baptists may have an institution at the state capital that will be a source of good to the generations to come. Will they do it? Prof. Goldthwaite, Rev. H. A. Brown, Mrs. Sawin, and a number of others have done good work teaching in this institution. Many names of ministers and missionaries who stand high in the roll of the Master's owned and honored servants, both in the Home and in the Foreign field, have been students in these several Iowa institutions. Though we have not the data nor the memory to name them, all their names are written above, and the record is one that we can trust to honor God and the memory of sacrificing ones who have toiled in the years gone by with perhaps little reward or recognition here.

MINISTERS' INSTITUTES.

Among modern methods for mutual improvement the Ministers' Institute was doubtless suggested by the success

of Teachers' Institutes, which had, since about 1855 or a little later come into general use and proven so beneficial to the teaching forces in our public schools. The writer attended and participated in the first Teachers' Institute held in Iowa between 1855 and 1860. The Ministers' Institute was first suggested, if we mistake not, by Dr. G. S. Bailey, then of Illinois, later of Iowa, now of California. The first of these in Iowa was at Oskaloosa about 1873, within a year, at least, of that date. Rev. E. C. Spinney was the secretary and kept a full minute of the proceedings, but the record has been mislaid and cannot be found. This is much to be regretted, as the occasion was one of very great interest. The attendance was large, and the people of Oskaloosa, many of them, became so deeply engaged that they listened hour after hour to lectures on theological subjects without once thinking of their being dry. Rev. G. W. Northrup, D. D., of Chicago, the late Jeremiah Hall, D. D., J. A. Nash, D. D., Rev. J. E. Hopper, N. S. Burton, D. D., and perhaps some others delivered lectures. Dr. Northrup on the Holiness of God as Fundamental, and the relation of this doctrine to the Atonement, and other doctrines in theology, in a course of lectures running through the entire week; Dr. Hall several lectures on Homiletics, Dr. Nash on Worship, Dr. Burton, The Kingdom of God and the Church of Christ, and Brother Hopper on the Higher Life. Subsequent Institutes were held at Des Moines, at Burlington and at Marshalltown, in which, among other lecturers, we can remember as we write, Rev. Lemuel Moss, D. D., E. C. Mitchell, D. D., G. W. Gardner, D. D., Rev. Henry G. Weston, D. D., Dr. J. M. Stifler, Dr. Galusha Anderson, Justin A. Smith, D. D., Dr. T. J. Morgan, and others, whose words of counsel and instruction stirred and quickened many an humble Iowa pastor, and doubtless were felt on many a field of toil in influences, the

results of which only eternity will measure. It is to be regretted that such means could not be more frequently available to the toilers in the Master's humbler fields of patient usefulness.

THE RELIGIOUS NEWSPAPER AS A MEANS OF IMPROVEMENT AMONG IOWA BAPTISTS.

The religious press has been recognized by Iowa Baptists from the first as a necessary concomitant of a productive religious life. It appears that at the meeting in 1842 for the organization of the State Convention, a committee was appointed on the subject of a periodical. At the first anniversary in 1843 Elder Hezekiah Johnson from the committee reported, recommending "that the Baptists of Iowa patronize the *North Western Baptist*, published at Chicago, at \$1 per year." *The Macedonian*, "published by the Board of Foreign Missions," was also represented at this meeting. A similar resolution commending the *North Western Baptist* was passed in 1844, and Rev. Charles E. Brown appointed a committee of correspondence with the paper. A year later we find the Convention "adopting" and endorsing the *Western Star*, published at Jacksonville, Ill., and edited by Rev. A. Bailey. Also in 1846 the Des Moines Association passed resolutions endorsing the *Western Star* and the "Mother's Journal, Missionary Magazine and Macedonian." About the year 1847 Rev. Luther Stone started a paper in Chicago called the *Watchman of the Prairies*, and in 1848 the Des Moines Association recommended this paper to the patronage of the churches. We note these proceedings as illustrating how thoroughly alive our Baptist fathers were to the value of this species of religious reading for the families of their churches. In 1853 the subscription list of the *Watchman of the Prairies* was sold by Rev. Luther Stone to Rev. J. C.

Burroughs, and the resultant new paper, the *Christian Times*, was published for a few months by Dr. Burroughs, "in association with Rev. Henry G. Weston, then of Peoria, and Rev. A. J. Joslyn of Elgin. In November 1853 Rev. Leroy Church and Rev. Justin A. Smith became joint proprietors of the *Christian Times*. Mr. Smith soon transferred his proprietary interest to Rev. J. F. Childs, who was in turn succeeded by Edward Goodman, the present senior proprietor of the **STANDARD**, the name finally taken by the paper. So much preliminary history, as to the origin of the paper itself, seemed to be necessary in order to properly represent THE STANDARD IN IOWA as one of the efficient forces in the history of the denomination in the state. The circulation of the paper in Iowa was quite limited until October, 1854, when Mr. Edward Goodman, the present senior proprietor, visited the state with a view to introduce it more generally among the churches. He began at Davenport, October 20th of that year, the Iowa Baptist State Convention being in session at that place, and traveled as far west as Des Moines, through a large number of counties, visiting every church, and a great many of the members at their homes. The canvass continued for seven months; a large number of subscribers was obtained, and thus began a general circulation of the **STANDARD** in Iowa that has continued and increased as the years rolled by. The conductors of the paper regard Iowa as one of the most interesting sections of their large field, and have shown their desire to serve the cause in the state, not only by allowing a liberal space for church news in the columns of the paper, but also by the publishing of large *Supplements* at various times, devoted especially to Iowa interests. As regards questions upon which the denomination in Iowa is divided, such as that of the location of the Baptist State University, the conductors of the

Standard have kept in mind the fact that such questions are rather to be determined by the wisdom of Iowa Baptists themselves, than by their brethren elsewhere, however much interested while, when it seemed duty, they have frankly expressed their views upon certain phases of the question. They have borne in mind the fact that the STANDARD is the organ for the whole body of Baptists in Iowa, and that brethren holding opposite views upon special questions are, in the same, entitled to a hearing in its columns. The endeavor of those engaged on the paper has been to show their good will toward all denominational interests in Iowa, and, as in other states, to *serve* not to rule. The present conductors of the STANDARD are Rev. Justin A. Smith, D. D., Edward Goodman, Mrs. E. R. Dickerson, and J. Spencer Dickerson.

Other Baptist papers have had considerable circulation in Iowa, as the *Examiner* of New York, the *Watchman* of Boston, the *National Baptist* of Philadelphia, the *Journal and Messenger* of Cincinnati, the *Central Baptist* of St. Louis, and some others. In earlier days the *American Baptist*, published by Dr. Nathaniel Brown in the interests of the American Baptist Free Mission Society, had quite a circulation in some of our churches where the anti-slavery sentiment was the strongest. About 1874-5 Rev. A. Robbins, afterwards associating with him Rev. J. B. Hawk, and subsequently Rev. J. D. Morris, started the *Baptist Beacon*, published first at Pella and then at Des Moines, Iowa. Brother Robbins made a good paper, but for want of means it was suspended after a few years. The *Western Pulpit and Pew* was a monthly periodical started and edited by Rev. W. A. Welsher, but only continued for about one year.



CHAPTER LI.

RETROSPECTIVE—BIOGRAPHICAL—A GROWTH—FIRST CAP- ITOL OF IOWA AS A STATE AND ITS BAP- TIST CHURCH.



UCH a volume as this upon which we are engaged, like its subject matter, is a growth. It was unavoidable that most valuable materials that ought to have had place in the beginning of these Sketches, should come to hand after the earlier pages had gone through the press. But as we have undertaken to write, only in *Sketches* rather than, what will undoubtedly come later from an abler pen, a connected history, the introduction, in a retrospective chapter, of some very valuable matter belonging to the earlier periods will be admissible. The only remaining constituent member of the Iowa Baptist State Convention, so far as we know now living in Iowa, is Rev. Charles E. Brown of Lime Springs, Howard county. The only other one known to be living at all is Rev. Wm. Elliott, if still alive, who went to Nebraska a few years ago.

REV. CHARLES E. BROWN was born in Augusta, Oneida county, New York, February 23, 1813, son of Rev. P. P. Brown, one of the successful pioneer ministers in Central

New York. Converted when 19 years of age, he became a member of the Baptist church in Augusta, of which his father was pastor. He was educated at Madison University and ordained in September 1838, and married the same month to Miss Frances Lyon of Little Falls, New York. He commenced labor as pastor of the Norway Baptist Church in the following November, and continued four and one-half years here, and at Warren in the same county, baptizing nearly 40 persons. In May, 1842, he was appointed by the American Baptist Home Mission Society to Iowa, at a salary of \$100 per annum, and \$75 to pay expenses of moving to the field. He had then a wife and two children to support. After a journey of nearly 4 weeks, 200 miles by canal boat, nearly 900 by steamboat, and about 150 by lumber wagon, he reached his field of labor, the Forks of Maquoketa, territory of Iowa, the last of May, 1842. The next month, June, 1842, he and his wife went to Iowa City, 60 miles, over an almost uninhabited prairie, to aid in the formation of the Iowa Baptist State Convention. The means of conveyance for the assembling brethren and sisters was "on foot, on horse back, and in prairie schooners." Mr. Brown says, "Elder M. J. Post came over a hundred miles on horse back, with Brother Rudd walking by his side holding on to the stirrup of his saddle. It was a glorious meeting, and the brethren and sisters parted full of faith and courage for the religious future of Iowa."

Elder Brown and his wife were the missionaries who, the following September, "rode 40 miles in a one-horse cart constructed for the occasion out of the hind wheels and axle of an old lumber wagon," to attend the organization of the Davenport Association. Elder Brown furnishes some additional information in regard to the organization of some of the early churches in this Association. The LeClaire Church, at first called Bath, was organized in 1839

by Elder Rodolphus Weston, a classmate of Elder Brown, and at the time pastor at Carthage, Illinois. Davenport Church was organized in August of the same year. Not being prepared for winter in the unfinished log cabin then occupied, Elder Brown moved with his family to Davenport in November, 1842, and became the joint pastor of the Davenport and Rock Island Churches. The following winter is remembered by the early settlers as the long, cold winter of 1842-3. During that year Elder Brown baptized 50, most of them into the two churches which he served as pastor, two or three at Port Byron, Illinois, and a number at Comanche Iowa, where he organized a church. His next pastorate was at Le Claire. In 1847 he returned to Maquoketa and reorganized the church there. In 1851, with broken health he returned to the state of New York, where he remained as pastor six years, and then, in 1857, returned to Iowa and settled in the extreme northern part of the state, in Howard county, to avoid the ague and fever, "the annual dread of the people further south," he says, in those earlier years. In Howard county, where he has lived most of the time for 30 years, he organized the church at Vernon Springs (now Cresco) and the Lime Springs Church. Of these he was pastor many years. The people of Howard county elected him the first county superintendent of schools under the present school law, and also honored him with a seat in the Seventeenth General Assembly of the State.

NOTE. The Rev. Rodolphus Weston, (printed by mistake Adolphus in the Baptist Encyclopedia) who organized the Baptist Church at LeClaire in 1839 was appointed Missionary of the American Baptist Home Mission Society to Hancock county, Illinois, in that year. He preached in many places, and became pastor at Carthage, where he had a great revival and remained pastor for 12 years. In 1852

he went overland to Oregon, where he was pastor of the West Union Church, and Missionary of the Willamette Association until 1863, when he removed to Washington Territory. He was "the pioneer Baptist preacher" of that Territory: the only Baptist preacher for many years in a large district of country. It is said "The churches at Elma, Centerville, Olympia, Seattle and other places all recognize in 'Father Weston' one of the chief founders of the Baptist cause in Washington territory." Another connecting link between the Baptists of Iowa and this part of the Mississippi Valley, and those of the North Pacific coast, Oregon and Washington Territory.

IOWA CITY AND ITS FIRST SETTLERS, AND ORGANIZATION OF THE BAPTIST CHURCH.

From a sermon preached by Rev. Dexter P. Smith, D. D., on the 17th of December, 1876, we take a few facts that are too valuable to miss of preservation in this retrospect. "In 1837 the only civilized inhabitants of Johnson county were Col. S. C. Trowbridge, Eli Myers, Philip Clark, Samuel Walker and Eli Simms. In 1839 the capitol commissioners: Chauncey Swan of Dubuque county, John Ronnels of Louisa county, and Robert Ralston of Des Moines county, surveyed and laid out the capitol of the Territory on the section now occupied by Iowa City. The only improvements indicative of civilization were two unfinished cabins. During the autumn of the same year, his excellency, Robert Lucas, Governor of the Territory, accompanied by his wife and daughter, visited the new capitol, traveling from Burlington to Iowa City on horseback. They were provided with what was then deemed ample accommodations, at a log cabin, the sleeping rooms of which were reached by means of a ladder. By January 1, 1840, the population had increased to twenty families, and in April of that

year, Chauncey Swan, Commissioner, commenced the erection of the Capitol building. In December, 1841, the Legislature convened at Iowa City. In 1842 \$50,000 had been expended on the State House, and the population had increased to nearly 1,000. Iowa was admitted to the Union as a State, December 28, 1846, and the Capitol was subsequently re-located at Des Moines and the State University established at Iowa City as a compensation. The State building was donated to the University with other valuable property which has since been greatly augmented. The first Baptists who settled at Iowa City were Isaiah Choate and I. N. Sanders and wife. In 1841 other members of the denomination having located at or near the City, it was deemed advisable to organize a Baptist Church. A Council met at the Choate school house, June 28, 1841, composed as follows: Galena, Illinois, Rev. John Champlin; Dubuque, Iowa, Rev. Burton Carpenter, and Rev. W. B. Morey, late of New York; of the resident members, Elder B. M. Parks, Isaiah Choate, Newton Sanders, Jehiel Parks, Julius Brown, Jas. N. Ball, Julia Ball, Harrison Parks, Lucy Parks, Eliza Parks, and Orville Parks. Elder Parks was appointed Moderator and Isaiah Choate, clerk. All concurred in the expediency of the organization. Mr. Carpenter preached in the evening and W. B. Morey on Sunday morning, and at the close of the morning service baptized in the beautiful Iowa River, Brothers F. Hardee and John Wolf. A call was extended to Rev. W. B. Morey, July 24, 1841, who thus became the first pastor of the Iowa City Church, services beginning in October of that year and preaching one-fourth of his time.

Some things in the subsequent history of the Iowa City Church are too good to be left out of this reminiscence. "The Iowa Baptist State Convention met with the Iowa City Church in June, 1846. Over thirty of the delegates

were lodged at the pastor's house. Cots were obtained from the American Hotel for the women, who occupied the upper rooms. Buffalo robes, quilts and blankets were spread upon the floor below, where some of the brethren were 'packed'; others retired to the horse barn. The matron who superintended the cooking stated that over three hundred meals were provided at that house during the meetings. The formidable array of Baptists made an impression on the capital city. A good Methodist sister, awestruck, exclaimed, 'I did not suppose there were so many Baptists in the world.'" In Obituary notes will be found an account of the death of Rev. A. Russell Belden, brother Smith's successor in the pastorate. We subjoin here another thrilling account: "The city had just been startled by the announcement of the death of Mrs. Col. Allen with cholera. Mr. Belden joined with the bereaved family in requesting Rev. Dexter P. Smith to preach the funeral sermon the following Sunday. Revs. Belden and Smith, with a few friends, met at the house of Col. Allen for a short service, after which the remains of Mrs. Allen were conveyed to the cemetery for burial. Mr. Belden, in apparent good health, rode with Mr. Smith. They returned about noon, and before the close of that day Mr. Belden had passed away. The city was clouded with gloom; all felt that God was near. Mr. Smith preached his funeral sermon at the same hour previously fixed for the funeral of Mrs. Allen." The writer of these sketches, with his wife, had just arrived in Iowa in September, 1855. Spending a week in Muscatine we then "took stage" for Oskaloosa, via Iowa City, Washington, Fairfield and Ottumwa. Arriving at Iowa City on Friday night we were informed that no stage ran on Saturday for Oskaloosa, so there was no way but to stay in that city till Monday morning. We put up at a hotel and spent the time as best we could. We

remember distinctly the awe and gloom that pervaded the place on account of a number of cases of cholera, though the people kept it as still as they could. This was still in September, and though we have not the exact date of the death of Mrs. Allen and Mr. Belden, it is very likely we were there just at the time.

The experience of getting the first church building for the Iowa City Church, which was at the time the best Baptist church edifice west of the Mississippi, and is the one occupied by the church yet, is worth a permanent record. A large Sabbath school had been gathered. The church had occupied different places of worship, the Universalist Church, the Mechanics' Academy, and subsequently a building afterwards known as the Christian Chapel. "In the midst of cheer and hope," a time of "incipient prosperity," the church was unexpectedly informed by the proprietors of the building they occupied at the time that it would not be convenient longer to rent the chapel. The next Sunday morning some of the children, not knowing what had been done, gathered around the closed building. The pastor met them, met their sad and imploring looks, "spoke words of cheer and hope, and assured them that an effort should be made to secure for them a permanent place of gathering. But where, and how, were questions not so easily answered. The church was too poor to purchase even an eligible lot upon which to build." After much prayer, and at great sacrifice upon the part of the pastor and his sick family, Mr. Smith, in the fall of 1846, "went east to solicit of personal friends and the churches in New York, funds to build a church." The effort was remarkably successful, exceeding the most sanguine hope; \$4,067.89 were obtained. The house was built, 41x63 feet, and was dedicated November 2, 1848. The dedicatory sermon was preached by the pastor, Rev. B. F. Brabrook,

and Rev. George J. Johnson, then just from the state of New York, being present and assisting in the services. A beautiful cut of the house is found in the minutes of the Davenport Association for 1852

IOWA BAPTISTS AND EVANGELISM.

We have before us as we write a pamphlet written in 1855 by Deacon A. Wilber of Boston, father of Rev. H. R. Wilber, one of our pioneer ministers, entitled "An Examination of the Comparative Results of the Labors of Elder Jacob Knapp," in and about Boston. The prejudice against Evangelists was very strong and the paper was intended to answer some of the objections by showing that the subsequent life of the churches vindicated the soundness of conversions and the healthfulness of revivals. Iowa Baptists from the first have honored and been in return blessed by that among other of the Ascension gifts of the risen Lord. "*He gave some as evangelists.*" Rev. Jacob Knapp did some valuable work at Burlington, and perhaps other of our Iowa churches. But eternity alone will divulge how many of the reliable members of nearly all our churches, in Southeastern Iowa especially, attribute their awakening and conversion to the labors of Revs. Morgan Edwards, Samuel Pickard, Wm. Elliott, J. M. Wood and others, not to speak of the strictly evangelistic labors of Pastors Johnson and indeed all the earlier pastors in that part of the state, for in the newer settlements more than later, pastors necessarily must obey the instruction, "Do the work of an evangelist," and right well they did it. Other evangelists, Revs. H. W. Brown, A. P. Graves and wife, E. C. M. Burnham, James M. Smith, and many others in the earlier days. Brother Chubbuck and wife, B. H. Brasted and others more recently, have all done much to fill up our churches with the best material.



CHAPTER LII.

OBITUARY NOTES—FROM WORKS TO REWARDS—AN EVER-INCREASING RECORD.



OW often have those words of the poet been repeated and applied to brighten the otherwise sombre aspect of those scenes that separate between the life that now is and that which is to come.

They are not worn out, but will serve to introduce our memorial of those, who from making Baptist history in Iówa, have gone to join the acclaim of those who glorify God in the better land.

“The chamber where the good man meets his fate,
Is privileged above the common walks of life,
Quite on the verge of Heaven.”

Our obituary record begins with 1846. REV. PETER ROBINSON died at Marion, September 1846. His death is noticed on page 86 of this volume. Rev. Dexter P. Smith, says of him, “I was associated with Brother Robinson as a student in Madison University, and in 1846 hailed him as a fellow laborer in Iowa. But while admiring his work of faith and brightening prospects at Marion, the summons came. It only remained to comply with his request, go to Marion and preach his funeral sermon, comfort the be-

reaved church, accept the situation, be faithful unto death and meet him in glory." REV. D. WHITMORE died in Jackson county in 1846 but we have no further particulars of his life.

REV. M. J. POST died in Pella, April 2, 1848. An account of his death from the pen of his daughter is given on pages 84-5 together with an account of his life.

REV. WM. B. KNAPP of Charleston and his entire family, consisting of wife and two or three children, died of cholera in 1849. The family had entertained a stranger at their home, who, either before or immediately after leaving, sickened and died with the fatal disease. They had entertained an angel unawares but it proved to be the angel of death. Mr. Knapp left his home to fill an appointment at Denmark, and while there was attacked with the cholera and died in a few hours. About the same time death smote his wife and one of the children, and while a messenger was bearing to his home the sad news of his death, another was on the way to convey to Denmark the sorrowful tidings that he never received.

MRS. J. A. NASH, wife of Rev. J. A. Nash of Des Moines died in 1851. In the Annual of that year, after making glad mention of the coming of Brother Nash as a helper in the great work committed to Iowa Baptists, it is added, "Soon after his arrival he was called to drink the bitter cup of affliction in the removal of his companion to the haven of eternal rest. Those of us who became acquainted with sister Nash esteemed and loved her, and we mingle the tear of sympathy with our bereaved brother, early called to mourn, while yet a stranger in a strange land."

REV. IRA BLANCHARD died in California about 1852. He was settled in Delaware county, Iowa, as early as 1844. He was instrumental in organizing the church at Cascade

and labored there and in Delaware county until 1850, when he went to the Pacific coast where he died. He organized the first Delaware Church Delaware county in 1844. MORGAN. A minister by the name of Morgan died in Bellevue in 1852, but nothing further is known of him.

REV. B. F. BRABROOK died at Davenport June 9, 1853, Born at Acton, Massachusetts, September 15, 1809, baptized in 1829; graduated at Columbia College, D. C., and studied theology at Newton Theological Seminary. He was ordained April 19, 1837, and immediately started for St. Louis, where he labored until his health failed and he was compelled to return east. In 1843 he engaged as agent of Foreign Missions in the Western States. He visited Iowa, and on the day he entered the state said, "To-day, for the first time my feet press the soil of Iowa, and beneath its sod my bones may rest." In 1845 he settled as pastor at Davenport, and afterward, upon the failure of his eyes, entered the agency of the Home Mission Society. He was continuously under appointment of this society from 1846 till 1852. "As a christian, a pastor and an agent Brother Brabrook was pious, devoted, talented and beloved. The influence of his labors will long be felt in Iowa, and the record of them is in heaven."

REV. A. RUSSELL BELDEN died of cholera in Iowa City in 1855. Mr. Belden came from New York in 1851 and was successor of Dexter P. Smith as pastor at Iowa City. After a pastorate of less than three years he "conceived the idea of founding an orphan college in that city. A site was secured and a foundation laid, when death suddenly called him away. A list of ministers who died in 1855 also contains the names of *W. S. Barnes, J. McKain and W. T. Martin*, but without particulars.

REV. GEORGE I. MILES died at Muscatine, Iowa, in No-

vember, 1857, having been pastor of the church there only a little more than a year. One who had known him well in Pennsylvania wrote: "Brother Miles was extensively known to the denomination for his sterling piety, and as a zealous and successful minister of the cross. * * A prominent actor in all the benevolent operations of the day, his presence and counsels were sought in the convocations of the denomination in the east." His coming to our State was hailed with joy. But alas! "In the midst of his usefulness he was cut down and his active, lively and eloquent tongue lay motionless and still in death."

REV. A. THOMPSON died in the Eden Association in 1859. He was ordained in Indiana in 1847, and came to Iowa in 1848 and located in the new and destitute region southwest of the Des Moines River. In 1857 he was appointed Missionary of the Eden Association and the State Convention, and labored with great success, baptizing within the year "not less than ninety-nine converts with his own hands."

REV. N. RICHMOND, also of the Eden Association, died in 1859. He removed from Indiana to this State three years before his death. He preached in the midst of many privations, to several churches, "with a good degree of success." REV. — HEWSON died in the Iowa Valley Association some time in 1859. He had recently come from Illinois and settled on a farm, and after preaching to one of the churches with much acceptance for a few weeks "was stricken down with sickness and summoned away." REV. S. B. BAKER died near Winterset, April 25. 1859. He had removed from Indiana to Iowa some four or five years before. Was regularly ordained to the work of the ministry only about a year before his death, though he had preached more or less for many years.

REV. PETER COLGROVE died near Fairbank, Fayette county, Iowa, August 1, 1860, after a sickness of only two days. He was born in Tompkins county, New York, June 10, 1817. United with the Baptist church at Mecklenburg at the age of 16, entered the institution at Hamilton June 27, 1834, and completed their full course of study. He was ordained at Mecklenburg August 25, 1841. He labored with a number of churches in his native state, and received to their membership about three hundred souls. He came with his family to Fayette county, Iowa, in 1859. "As a counselor, judicious and safe; as a preacher, instructive and sometimes thrilling; as a man, a christian and a minister, upright and dignified." He was "just such a man as is needed in every new settlement, and greatly missed by the whole community."

REV. J. R. DEAN died August 19, 1860. He was a graduate of the Theological Seminary at Kalamazoo, Michigan. He came to Iowa in 1857 and first settled as pastor at New Hartford, where he baptized 27, and the church increased from 11 to 50. He preached also at Shell Rock and intermediate points with marked success, especially in revival work. In the spring of 1860, with impaired health, he went to Pike's Peak, "hoping to regain his health and be useful in helping to cast society in that vicinity in a religious mould." But God ordered it otherwise, and he was taken to join the heavenly throng in the mount of eternal glory.

REV. ZOPHOR BALL died near Knoxville, Iowa, August 19, 1860, the same day that Brother Dean passed away. Nothing is known of this brother further than, it is said, "He was an ordained minister and had labored faithfully for many years, mainly at his own charges."

SISTER ELIZABETH S. AITCHISON, wife of Rev. J. Y. Aitchison, died in October, 1860. Her maiden name was

Frazee. She was born in Scotch Plains, New Jersey. She was baptized in Davenport by Rev. E. M. Miles, about 1854. Was married about 1857. "Had lived for six years a highly consistent christian life, and for three years and eight months a loving spouse and helpmeet to her now bereaved husband." Her end was peace.

DEACON JOHN SCOTT died at Bonaparte in March, 1861. His known integrity and zeal as a member of the Mt. Zion Church (Bonaparte) made for him a cherished place in the annals of that church and in the hearts of all who knew him. His pastor, Rev. W. A. Eggleston, wrote, "He died with a good hope through grace, and the last of earth was peace." He was about 60 years old.

REV. ABRAHAM SMOCK of Davis county, died at Camp McClellan in the spring of 1863, of disease contracted in the army. A full notice of this brother will be found on page 149, in the history of the Fox River Association. REV. D. T. CASE of Bethlehem, Wayne county, died in 1863. He was in the fatal charge on the intrenchments of Vicksburg, May 22, 1863, and escaped unhurt, but died a few months later at a railroad station almost in sight of friends, on his way home. He died of disease contracted in the army. He was "a young brother, with his ministerial vows fresh upon him, and giving much promise of usefulness." REV. JONAH TODD died near Dodgeville, Des Moines county, May 12, 1863. He was the Moderator at its organization, of the Des Moines Association, and consequently the first to occupy that position in a Baptist Association in Iowa. REV. MR. PRATT of Onawa, entered the army and was found dead in the streets of Helena, supposed to have been assassinated. No particulars. DEA. CHAMBERLAIN of the Burlington Church, died November 12, 1863.

DEA. TOOGOOD of Marion died at the Toogood Settlement, and DEACONS HUTCHINSON and WHITNEY of the Palo Church died in the army, all in 1863. Also DEACON C. W. FORBES of the Van Buren Church, Jackson county, died in camp near Vicksburg.

DEACON HENRY A. RITNER of Danville, son of Ex-Governor Ritner of Pennsylvania, one of the founders of our State Convention and a prominent man in the denomination, was killed on the railroad by a singular accident in April, 1863. He had sons in the army and had been at Burlington, as we remember the circumstance, to see something about sending them some relief or token of affection. He was walking on the track, and being a little deaf, and perhaps lost in abstracted thought, a train struck him from behind and he was killed.

DEACON A. FISHER, of the Brighton Church, died in the spring of 1863. "Father Fisher" will be remembered as long as any live who knew him, for his intense devotion to the church he loved. (See page 297.) SISTER LUCY BRABROOK, widow of Rev. B. F. Brabrook, died at Davenport in May, 1863. A noble, earnest christian woman, a helper in every good work. LIEUT. SAMUEL BATES, 21st Regiment Iowa Volunteers, son of Rev. John Bates, "was mortally wounded on the memorable 22nd of May, 1863 at Vicksburg, and died in a few days." (See page 203.)

REV. JOHN M. COGGSHALL died at Little Rock, Arkansas, October 29, 1863. Born in Bristol, R. I., December 29, 1820, converted at 18 and united with the Baptist Church at Troy, Penn. He studied at Madison University, and was ordained in June, 1843. He served as pastor successively of churches in Pennsylvania, New York, Illinois and Iowa, and then entered the army as chaplain of the 1st Iowa Cavalry, where he gave up his valuable life for his

country and his God, leaving an afflicted widow and six children.

REV. A. A. SAWIN died of small pox at West Irving in the summer of 1864. He was born at West Minister, Massachusetts, and dedicated himself to the christian ministry in his youth. He showed marks of great earnestness and more than ordinary ability. He preached at Ticonderoga, then in Vermont, afterwards at Stillwater, N. Y., at Fulton, Ill., Lyons, Iowa, and at Marion, Iowa. From Marion he removed to Benton county and threw himself with all the characteristic earnestness of his nature into the enterprise of establishing the *Addison Collegiate Institute* at West Irving. He was Acting pastor at the time of his death of the Toledo Church where he "was buried among an attached and mourning flock."

REV. JAMES PARKER died at Avon, Iowa, early in 1864. He was born in Kentucky, but his parents removed to Ohio when he was about 4 years old. He was converted at the age of 20 under the labors of Rev. J. L. Moore. Was ordained about 12 years before his death, and preached in Washington and Van Buren counties. He then moved to Pella and labored for two or three years with great activity and energy with churches in the Central Association. In 1863 37 were baptized at Vandalia, and the next winter at Hartford, Carlisle and Avon 79 as the result of a great revival under his labors. "Worn down with excessive labors he was taken sick at Avon and died."

DEACON ELIHU IVES died near Marion, September 12, 1864, aged 77. He had been a resident of Linn county since 1839, and a member of the Marion Baptist Church from its organization. "A man of deep toned piety and uprightness, though an active member of the church he shown brightest in the exemplification of the christian life

in his daily deportment." MRS. WILLIAMS, wife of Rev. John Williams, one of the early Missionaries of the Convention died also in 1864. DR. A. W. EVERETT died in the Eden Association in 1864. He practiced medicine and preached as occasion offered.

REV. ISAAC CHRISTIE, also of the Eden Association, died in 1865 at the age of about 60 years. He labored some years in Indiana, and afterwards removed to Missouri, where he had a good farm and preached to the surrounding churches. "In the fall of 1860 he voted for Mr. Lincoln for president, and was soon afterward notified to leave the county or his life would be taken." He was an earnest and faithful pastor and a devoted christian.

REV. LUTHER HOLMES of Monmouth died in April, 1865, of congestion of the lungs, in his 70th year. He was the father of Rev. O. A. Holmes, one of the most successful pastors in Iowa for many years. For further particulars see pages 204-5 of this volume. REV. LYMAN CARPENTER died in California June 27, 1865. Brother Carpenter was pastor of the church at Blue Grass, Scott county, from 12 to 15 years. He was ordained there in 1846, Rev. B. F. Brabrook preaching the sermon. He went to California only a few years before his death.

REV. A. H. HARRIS died at Vinton, Iowa, November 26, 1865, aged only 38 years. He was ordained in Michigan about 1860, and came to Iowa perhaps in 1863. He took charge of the Vinton Church in February 1865, but after a painful illness of six weeks, fell asleep in Jesus and went to his reward." "He was retiring, modest and unassuming, yet firm and unwavering as a minister of Jesus Christ. A man of strong faith, in his preaching plain, direct and searching, the great burden of his heart was the salvation of souls and the building up of the Redeemer's kingdom."

REV. HEZEKIAH JOHNSON died at Oregon City, Oregon, in August, 1866. He was born in Maryland, March 6, 1799, "the son of Rev. Eleazer Johnson and Martha Rounds." He was ordained in Highland county, Ohio, in 1824, and was pastor at Frankfort and Greenfield in that state. In 1839 he was one of the first three missionaries appointed by the Home Mission Society to the Territory of Iowa, and labored as an itinerant until 1844, assisting in organizing some of the first churches and Associations in the state." In 1845 he went with Rev. Ezra Fisher to Oregon. He organized the church at Oregon City and labored there under appointment of the Society from 1847 to '51. "He traveled preached, helped to organize churches and Associations and lay the foundations of religious and educational institutions in the new state. He also wrote and published many sermons and pamphlets, completing the last on his death-bed. He was one of the strongest Baptist preachers in the early days of Oregon," as he had been of Iowa. Over his grave and that of his faithful wife is placed a memorial stone with the simple inscription, "Pioneer Baptist Missionaries." He was the father of Rev. Franklin Johnson, D. D., of Cambridge, Mass.

MRS. HARRIETT R. WEDGEWOOD, wife of Rev. J. M. Wedgewood of the Turkey River Association, died September 21, 1860. Also the *beloved wife of Rev. John Fulton* at Independence, March 18, 1866, and the wife of *Rev. A. W. Russell*, some time in June after a lingering illness. REV. A. H. STARKWEATHER, of Lyons, died, much lamented, January 17, 1867, preceded by his excellent wife not quite three months. He was a "graduate of Madison University and served the churches at Corning and Bethany, New York." He came west in 1855 and located in Fulton, Illinois, and in 1858 crossed the river and began work in Lyons, Iowa, where he continued almost eight years. Mrs.

Starkweather was born at Bethany, New York; daughter of Deacon Burroughs. "She was a fond wife, and especially a good minister's wife." They left two lovely daughters who were "graciously cared for in the home of their uncle, George Starkweather, at Albion, New York." REV. JAMES KAY, pastor of the Baptist church at Cascade, died at that place July 4, 1867. Born in Westmoreland, in the North of England, he was converted in early manhood, and was for a time on the City Mission Staff of Manchester. See further notice on page 207.

REV. JOHN JACKSON died at McGregor, Iowa, in 1867. He was born in England. About 1852 he became pastor of the English Baptist church at Agra, East Indies, and continued five years. His health becoming impaired he left Asia and came to America. He was for six years pastor of the West Baptist church at Milwaukee, and then removed to McGregor, Iowa. After serving one year as pastor of the church here he went back to India and settled at Alahabad. But feeble health soon led him to return to this country and to the bosom of his friends at McGregor, where he "peacefully departed this life to enter into the joy of his Lord." His friends at Milwaukee claimed the honor of his remains and he was buried at that place.

REV. HAZZARD GREEN of Jacksonville died January 6, 1867. "His sickness was protracted and severe, yet he bore it with fortitude and resignation. His end was joyous and triumphant." "For several years he had been an honored minister of the gospel in this state." REV. WM. McEWEN of Fremont was suddenly called home on the 5th of February, 1867, at the close of a successful revival effort. He was a warm hearted, zealous laborer in the vineyard of the Lord, and respected and loved by those who knew him.

DEACON GEORGE M. COLGATE of McGregor died full of

faith and good works. He was clerk of the Turkey River Association for several years, and was an unusually intelligent and devoted christian and church member. See page 338. Brother Colgate was converted when thirteen years of age and baptized by the late Wm. R. Williams, D. D., being the first candidate baptized into the fellowship of the Amity Street Baptist Church of New York City, of which Dr. Williams remained pastor until his death, over fifty years. MRS. SUSAN E. WILBER died at Cedar Rapids in December, 1867. The wife of Rev. H. R. Wilber, she was the daughter of Prof. D. Knowles. She consecrated herself to the cause of Home Missions, and cheerfully endured the privations and made the sacrifices incidental to her position as the devoted wife and helpmeet of a pastor of new and struggling churches.

REV. A. F. WILLEY died at Oskaloosa April 4, 1868. He was born in Vermont in 1830, and while quite young removed with his parents to Texas, and subsequently to Illinois. He was baptized by Rev. A. J. Joslyn of Elgin, graduated from the University of Rochester in the class of 1858, and from the Theological Seminary in 1860, and in the fall of the same year settled as pastor at Burlington, Iowa. Here he was ordained and remained as pastor four years. His ministry at Burlington was greatly blessed until his health failed under his exhaustive labors. He was afterwards the first pastor of the church at Marshalltown, where he labored fifteen months. Still more enfeebled he spent a year in the country in Missouri. Though but partially restored he was unable to content himself out of the work of his love. He settled with the church at Oskaloosa. Here he preached his last sermon in February, 1868, from the text Psalm xxxvii:37, "Mark the perfect man, and behold the upright, for the end of that man is peace." It was a wonderful sermon. Many who heard it

said, "He has preached his own funeral." He himself said to his wife on entering his home, "Carrie, I have preached my last sermon." But he said to a friend, during his last sickness, "I rejoice to die at the front."

REV. R. D. C. HERRING died in March, 1868, at the age of 70. He was born in Kentucky, and spent most of his life in Indiana. He came to Iowa about 1865, and preached in Boone and Story counties. He administered baptism on the Sabbath and died the Wednesday after. REV. WM. RUTLEDGE died at LeClaire, October 27, 1868. Born in England August 19, 1804; he rendered excellent service in London in the Temperance Cause, and as a lay-preacher in Essex county. He came to America in 1845 and the following year was ordained in Philadelphia. He came to Davenport in 1847 as a Colporteur of the American Baptist Publication Society. He was pastor of the churches at Le-Claire and Princeton, Iowa, and Cordova and Port Byron, Illinois, laboring in this vicinity for twenty-two years. He preached his last sermon October 18, and died just nine days later, in his sixty-fifth year.

REV. MARION HAZEN, pastor at Parker's Grove, died in 1868 or '69 "soon after the meeting of the Linn Association." He was converted at an early age in Indiana and began preaching before he was twenty years old. In the spring of 1867 he settled at Shellsburg. Modest and unpretending he was yet full of the spirit of the Master, and was owned of God in the conversion of many souls. He was eminently pious, and died sweetly trusting in Jesus, committing his companion and little ones to the covenant-keeping God. His memory is fragrant with the perfume of good deeds and a Christ-like spirit. He has a son now in the ministry.

REV. PHINEAS INSKEEP died September 16, 1869. He

was born in Ohio, December 31, 1812, converted at the age of twelve, and ordained as a Methodist minister at 21. In 1839 he became convinced that immersion was the only christian baptism and was immersed but remained in the Methodist connection until 1859 when he united with the Baptist church and was ordained at New Boston, Lee county, April 28, 1861. He was pastor at Charleston, at Bonaparte, and perhaps some other churches, and was warden of the Penitentiary at Fort Madison. He had also been a member of the Legislatures of Ohio and Iowa. "Those who attended him in his last sickness, witness to his triumphant death in hope of a glorious immortality."

REV. G. G. EDWARDS of Toledo, died in 1869. He came to Iowa in 1855 and organized the Toledo Church. "He was a faithful minister of Christ, and active in all that pertains to the work of the Lord." He was an ardent supporter of the anti-slavery sentiment and of the American Baptist Free Mission Society in its day, also of work among the Freedmen. He was a Missionary of the Convention and though in great weakness, labored at Belle Plaine and West Irving the last year of his life. He had a burning zeal to preach the gospel as long as he had breath and could stand upon his feet.

REV. HAMILTON SAMSON died at Palo in March 1870. He was pastor at Maquoketa in 1864 and remained two years; afterwards at Mt. Vernon and other places in the Linn Association. He was one "often seen in our annual gatherings and whom to meet was always a pleasure."

REV. TIMOTHY R. CRESSEY died at Des Moines, August 30, 1870. He was born at Pomfret, Conn., September 18, 1800. Converted at twenty, graduated from Amherst College in 1828 and from Newton Theological Seminary in 1830. He was pastor, first at Hingham, Massachusetts,

three and one-half years, and then went to South Boston. While in college he had solemnly dedicated himself to Home Missions, and in 1835 began Home Mission work in the great west by becoming pastor at Columbus, Ohio, where he remained seven years, and built the church edifice now in use. Here he lost his first wife, Mary Peck, and married Josephine, daughter of Rev. Jonathan Going, who survived him a number of years. He was two years pastor of the First Church, Cincinnati, and then a like time Agent of the Bible Society for Ohio, Kentucky and Indiana. In July, 1846, he became pastor of First Baptist Church, Indianapolis. Here he remained six years and secured the erection of a meeting house seating 400, with Sabbath School rooms, etc. He was the third minister to enter the Territory of Minnesota, May, 1852, and became pastor of the First Baptist Church, St. Paul. He was pastor two years here and then "Home Mission work began in earnest." Journeying on foot, sometimes walking a dozen miles without seeing a human being. Seven years were mainly employed in such work, preaching the first sermon ever heard in many a place and "having much to do with the organization of not a few churches." Riding on horseback in the rigors of the Minnesota winters, preaching in log cabins, "all appointments were sacredly kept." In August, 1861, he became chaplain of the 2d Minnesota Volunteers and spent two years in the service. He was then pastor two years at Kendallville, Indiana, preached at Plainfield and Olney, Illinois, and in 1868 removed and became pastor at Indianola, Iowa. In 1870 he removed to Des Moines. He had accepted an appointment as "Railroad Missionary" to begin labor the first of September, but on the 31st of August he was suddenly taken ill, and soon after uttered his last and memorable words, "My work is done; I am going home."

REV. JOHN TREVITT died at Bonaparte in 1872. He had been pastor for several years at West Point, Iowa, and at Bonaparte just before his death. He was a good man and left an excellent record. REV. EDWIN EATON, D. D., died at Lagrange, Mo., May 10, 1872, aged 54 years. He had been pastor of the Baptist Church at Muscatine, president of the Iowa Baptist State Convention and of the Union for Ministerial Education for the first three years of its existence. "When choosing his life work, under clear and forcible convictions of duty, he abandoned the study of law and the prospects of worldly position and fame, for the ministry." He spent 28 years in his chosen pursuit. In consequence of failing health he resigned the care of the church at Muscatine, hoping that rest and the genial influence of a milder climate might restore his exhausted energies. But soon the Master's voice was heard saying, "Come up higher." "He was extensively known in Ohio, Michigan and Iowa as an able and successful minister, a faithful pastor, a thorough scholar and an earnest advocate for an enlightened ministry." "As a man and a citizen he commanded, in an eminent degree, the confidence and respect of the community in which he lived."

BROTHER DANIEL JOHNS was drowned in the Mississippi at Comanche, July 13, 1872. He was a student in the Chicago University and in the Theological Seminary, and was supplying the church at Comanche. They deeply felt his loss. A native of Wales, he commenced preaching in that country, but coming to this country he had entered the institutions above named, and was near completing his course.

In the Keokuk Association in 1873, DEACON JONATHAN SWAN and FATHER BRISTOW, of the Denmark church, and FATHER GEORGE MOORE of Charleston all passed away.

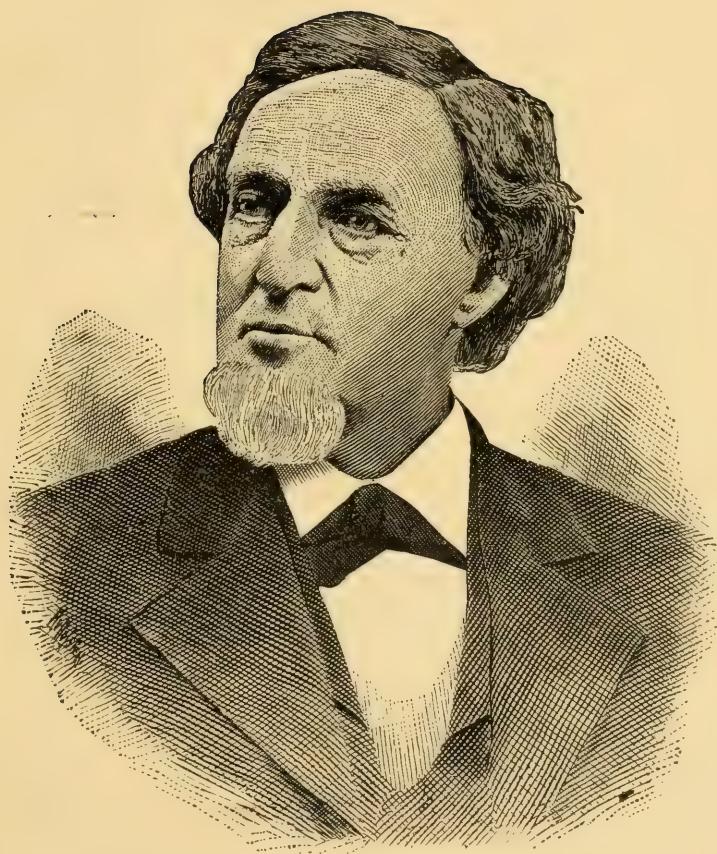
Deacon Swan was a constituent member of the Denmark Church, and also the last surviving constituent member of the church in Massachusetts from which he came. He had lived a Christian over half a century. Father Bristow was the father of P. S. Bristow, Esq., of Des Moines, well known about the capital. Father Moore had followed the good Shepherd for 73 years.

REV. EZRA FISHER died at The Dalles, Oregon, November 1, 1874. He was born at Wendell, Mass., January 6, 1800, "when Baptists were suffering much persecution in that state by the established church." He was converted at 18, and after many struggles to obtain an education graduated from Newton Theological Seminary in 1829, and was ordained January 17, 1830. He was pastor one year at Cambridge and two years at Springfield, Vermont, and was very successful in both places, baptizing at the latter 80 persons. He was sent by the Home Mission Society, near the close of 1832, to Indianapolis, Ind., one of the first three missionaries to that state. This was the first work of the society, and 41 missionaries in all were commissioned that year, including two general agents. He remained at Indianapolis something over two years, and in 1836 is found at Quincy, Ill., where he remains three or four years. In 1840 he was commissioned by the Society to Scott and Muscatine counties, Iowa. He was very active in our Iowa work in the years 1841 to 1844-5, when he crossed the plains and was probably the first Baptist minister to enter Oregon. In 1846 he organized the first Baptist church west of the Rocky Mountains, in Washington county Oregon. In 1847 he and Hezekiah Johnson were the first two missionaries of the Home Mission Society on the Pacific Slope. He remained as missionary of the Society at Astoria and Oregon City until 1852, when he became General Agent for Oregon Territory. He had special gifts

for teaching, and at one time took charge of the Baptist school at Oregon City, out of which grew the college at McMinnville. He continued, however, in pastoral and missionary work until October 1874, when he preached his last sermon.

THE BELOVED WIFE OF REV. JAMES HILL of Cascade departed this life March 12, 1874. She was much esteemed and universally lamented. Also in 1875 the church at Maquoketa lamented the removal by death of the beloved wife of their pastor, Rev. N. F. Hoyt.

REV. JOHN BATES died in Canada, May 8, 1875, aged 70 years. He was born in Bugbrook, Northamptonshire, England, January 26, 1805. Baptized December 25, 1829, into the fellowship of the Eagle Church, Rev. Joseph Irving, pastor. He early "turned his thoughts towards the christian ministry, intending to go out as a missionary among the colored people of the West Indies." Not carrying out this purpose, he afterwards decided to enter the service of the Baptist Irish Society to work among the Roman Catholics of Ireland. He was appointed by that body in 1833 and labored at Ballina, Sligo, and other localities. At Ballina where he continued for nine years, he baptized 60 persons, the fruit of missionary toil. He was in the employ of the Baptist Irish Society in all, seventeen years. He came to America in 1850 and settled in Cascade, where his efficient labors are noticed in these Sketches. In this state he "came to be recognized as a power, and his counsels in Association and Convention were most carefully weighed." He removed to Canada in 1864 and became pastor of the church at Dundas. In 1867 he removed to Woodstock and became identified with the interests of the Canadian Literary Institute located there. He was also for six years pastor of the church at Woodstock and re-



REV. A. G. EBERHART.

ceived into its fellowship by baptism and letter 211 persons. Here he consecrated two of his daughters to the Foreign Mission work. Mr. Bates was truly a man of great power and ardent piety.

REV. E. LOOMIS died at his home in Emerson, Iowa, August, 6, 1875. He was "full of years, ripe in christian experience, loved by all who knew him and assured of his reward." REV. WM. C. CUNNINGHAM of the Southwestern Association, died about 1875. "A young man of more than ordinary promise," and had not been long in the ministry. REV. J. C. OTIS died at Glenwood in 1876. See notice on page 249, in the history of the Southwestern Association. He had lived an unusually active and pious life, and died as he had lived glorifying God.

REV. J. W. ROE died at his home in Malvern in October, 1876, while the State Convention was in session at Des Moines. He was recognized in the Southwestern Association as one "whose work in the Association for a number of years had been a succession of victories for the Master, culminating in the founding of Malvern Academy." Brother Roe begun his ministry in the Burlington Association about 1864 as pastor, for a short time, of the Jefferson Church, and also at Charleston in the Keokuk Association. From 1865 to '67 he labored as Missionary of the Home Missionary Society in Missouri, in Gentry, Worth, Harrison and perhaps other counties. In 1868 he returned to Iowa and became pastor at Sidney. "His life was eminent for usefulness in the upbuilding of churches, the promotion of all worthy benevolent enterprises, the advancement of our educational work, and especially was he blessed of God in leading precious souls to Jesus."

REV. J. B. PEAT died in California November 15, 1876.

He was born in England September 24, 1816. His father died when he was two years old, and his mother when he was eight, leaving him an orphan. In his young manhood he yielded to the attractions of America and emigrated to the New World. He was converted and gave his whole heart and service to the cause of Christ and won for himself esteem as a zealous and conscientious preacher. He was ordained in 1860, at Rogers' Grove, Linn county, Iowa, but owing to poor health he was unable to continue long in pastoral work. About 1870 he visited California for his health and received much benefit. He was pastor at the City of Red Bluff where he died. "He was very active in Temperance work and other reform movements," and also with his pen. His first published work was a pamphlet entitled "The Bible and Pedo-Baptists Against Open Communion." The title was afterwards changed to "The Bible Against Open Communion." "The Baptists Examined" is a volume of considerable size, probably his principal work. He is said to have published two other works, "Sure," and "Parsonage Pencilings."

REV. JOHN WARREN, pastor for four or five years of the Ainsworth Church, died some time in the spring of 1877. "Father Warren," as he was most fittingly called, "was a man of deep and fervent piety, of strong faith and thoroughly imbued with a spirit of consecration to his Master, walking in the ordinances of the Lord blameless." He was ordained at Chariton, Iowa, about 1859. He was afterwards pastor at New London, Denmark, and perhaps other places, and finally at Ainsworth. He was also chaplain of the Penitentiary at Fort Madison. He had a simple, unobtrusive, unaffected manner, beautifully manifest in all the walks of life, and won the affection and esteem of all who knew him.

REV. L. FRESCOLN of Brookville died in 1877. He

spent most of his ministerial life in Ohio, where it is said by one having personal knowledge, "that he served long and faithfully, preaching the word of life to perishing sinners, and gathering many precious souls to the church."

REV. A. H. RUMBAUGH of Charleston and REV. G. W. Dowd, near Ottumwa, passed away in 1878. Of Brother Rumbaugh it is said, "A consistent christian, a zealous worker and a faithful pastor. Brother Dowd was pastor in the Davenport Association as early as 1861, at Zion, LeClaire, Hickory Grove, and Blue Grass. He was pastor of the last named for a number of years.

REV. WM. J. SPARKS died at his home near Moingona, Boone county, June 30, 1878. "Father Sparks" may well be called the spiritual father of the Baptist Churches in this part of Iowa. He was born in North Carolina, and was one of those who forsook the home of their early childhood to get away from the evils of slavery. He came first to Indiana, and about 1852 removed from there to Boone county, Iowa. He was the first Baptist minister in all that region of the Des Moines Valley north of the city of Des Moines. He organized the North Union, Mount Pleasant and Great Bend Churches and preached and labored with unremitting zeal as the pioneer in all this region. He had a most tender and affectionate way of calling his brethren and sisters "My Father's children," and he will be remembered for many years for his own fatherly and loving spirit.

REV. R. J. REYNOLDS died at Ames, August 8, 1879. He was from the state of New York and had been in Iowa only a little more than a year. This was his first and only pastorate in this state. He was a very earnest and devoted christian, and was lamented most by those who knew him best.

REV. WM. WOOD of Cedar Falls died July 21, 1879,

aged 73 years. He came from the state of Pennsylvania, where he was well known for his activity in the ministry, and settled at DeWitt, Iowa, in 1857. After a few years he removed to Cedar Falls, and for many years, indeed till near the time of his death, was actively engaged in missionary and evangelistic work. He was of fearless and indomitable energy, and rebuked sin with an unsparing but sanctified zeal. Many souls were by him led to the cross, and many churches in Northern Iowa can testify to his success in missionary work.

REV. JAMES CHRISTIE HURD, M. D., on Sunday, December 21, 1879, while yet in "the fullness of manhood and activity," "suddenly passed away, in a few hours after preaching to his people with his usual power." He was born in Nova Scotia, April 17, 1829. "He early prepared himself for the practice of medicine, but soon felt that it was his duty to preach the gospel." He became pastor of the Cedar Street Baptist Church, Buffalo, N. Y., in 1873, and while in that city occupied an editorial position on the Buffalo *Express*. From Buffalo he removed to St. Thomas, Ontario, and in 1876 came to Iowa and took charge of the Baptist Church at Marshalltown. In 1878 he became pastor of the 1st Baptist Church, Burlington, where he "died in the harness" on the date mentioned above. "Though he had been in Iowa less than four years, yet by marked ability and consecration to his work, he had won a place of great power and influence throughout the state." In October, 1878, he was elected president of the Iowa Baptist State Convention, which position he filled with "signal ability" until the time of his death.

REV. JOSHUA HILL died at Guthrie Center, December 4, 1879. He came to Iowa at the age of 70, nearly ten years before his death. But though so advanced in years he

was an efficient pastor for three years, and a useful member of the church as long as he lived.

REV. WM. RONEY died at Chicago June 12, 1879, of disease of the heart, aged 64. He was born within the present limits of Philadelphia, September 6, 1815, graduated from Madison University in 1843, and from Hamilton Theological Seminary in 1845 and married to Irene B. Buell in the same year. His first pastorate was with the Hamilton Baptist Church in Ohio. His last pastorate was in the same state. He was pastor at Clinton, Iowa, in 1868 and '69. The text of his funeral discourse was one of his favorite quotations, repeated with great earnestness on his deathbed; "I know that my Redeemer liveth."

REV. O. L. CRITENDEN died at New Sharon, February 23, 1880. He was born in Chenango county, New York, and was 66 years old at the time of his death. He was educated at Madison University and was ordained in Chautauqua county, New York, in 1844. He had been pastor in the states of New York, Pennsylvania and Ohio, and for several years at the 2d Church, Pella, Iowa. He was a man of great conscientiousness and purity of life. REV. JAMES FREY, SR., at Sigourney, January 3, 1880, REV. T. C. BRIGGS at Chickesaw, January 24, 1880, and REV. WILFORD WHITAKER at Iowa Falls, July 9, 1880, make up our record for that year.

REV. F. A. GATES, of Massillon, Cedar county, died suddenly in Kansas, October 21, 1880, while visiting his youngest daughter. Born at Attleboro, Massachusetts, March 15, 1810, converted in his youth. Was in Waterville College from 1833 to '36. Was ordained at Marietta, Georgia, in 1842. Spent much of his time in teaching, and preaching occasionally as opportunity offered. He came to Iowa in 1852. Brother Gates was a life member of the Baptist

State Convention, used frequently to attend its meetings and contributed liberally to its work.

REV. HIRAM BURNETT died at his home in Mt. Pleasant, January 8, 1881, in his 82d year. Born in Georgia in 1799, but removed with his parents when ten years of age to Winchester, Adams county, Ohio. He was ordained about 1832, and labored in Ohio for ten years. He came to Iowa in 1832 and settled at Mt. Pleasant where he labored for twelve years. Many of the churches in the Burlington and Keokuk Associations can testify to the untiring activity and devotion of Father Burnett in the earlier days of their history and struggles.

REV. WM. YOUNG of Charleston, Iowa, died March 25, 1881. He was born in Upper Canada. Was "born again" in Wapello county, Iowa in 1862, and ordained at Charleston in 1866. "Through the fifteen years of his ministerial life many souls, through him were led to Christ." REV. ADNA ORCUTT died at the home of his son in Kansas City, April 19, 1881, in his 77th year. He was born in Vermont, removed when 43 years of age to Rockford, Illinois, was ordained and preached to the Cherry Valley Church. Afterwards came to Hardin county, Iowa, and supplied the Hardin City, Point Pleasant, Xenia, and perhaps other churches. "He was earnest and conscientious in his work, even going beyond his strength in his old age, to do his Master's service."

REV. THOMAS POWELL died in Keokuk, May 14, 1881. He was born in Orange county, Ohio, in December 1837. He entered the ministry before the outbreak of the Rebellion. He went into the army and served part of the time as chaplain of his regiment. He afterwards preached in Ohio. He came to Iowa in 1878 and preached to the church at Ft. Madison a year and nine months, closing April 1,

1880. He preached also at Charleston and West Point. He had studied law and been admitted to the bar. "He was a man of marked traits and of true consecration, and as a speaker he had peculiar ability."

REV. ALBERT G. EBERHART died at Waterloo, May 22, 1881, in his 71st year. He was born in Greensboro, Pennsylvania, in 1810. He was a glass-blower by trade in early life, and was married in 1833 to Miss Eliza Evans. He was licensed to preach by the Greensboro Church in 1843, and was ordained as an evangelist in 1844. He first entered Iowa in 1854 and settled at Muscatine. He was afterwards pastor at Waterloo, Cedar Falls and Cedar Rapids. His pastorate were usually short, but he always left behind him a healthful religious spirit. He had four or five sons in the army of the Union, and he served for a time as chaplain of the 12th Iowa Infantry. "Life's fitful fever over, he rests well." REV. A. W. RUSSELL died at Lake City, June 5, 1881, at the age of 64. He came into Iowa in 1855, and was well known as one of our active ministers, as a missionary and a pastor, in the earlier years.

REV. ALVA BUSH, LL. D., Principal of Cedar Valley Seminary, died June 26, 1881, at Osage. He was stricken with paralysis, in the street, June 23, and lived but three days. He was born January 25, 1830, and was married in 1853 to Eliza J. Moore of Jamestown, New York. His education was, mainly, received at Jamestown Academy and at Burlington University, Iowa. He was ordained pastor of the church at Strawberry Point in November, 1859, and was afterwards pastor at Fayette, and instructor in the Upper Iowa University. In 1863 he went to Osage and began the Cedar Valley Seminary, where we have already traced his most honorable career for eighteen years. He was recognized as one of Iowa's ablest educators. "A thorough

scholar himself, he impressed upon his pupils his own methods of thought and study. His bearing and presence were an inspiration to those who learned of him." "Thus in many respects was Prof. Bush a *model man*."

REV. J. W. DENISON passed to his rest in 1881. He was born in New York, April 9, 1818. "He entered the ministry in 1846 and served successively the churches at Upper Alton, Brimfield and Rock Island, Ill. His health failing, he came to Iowa in 1856 as agent and co-partner of the Providence Western Land Company," and entered over 20,000 acres of land in Crawford county. Here he settled down, founded the town of Denison, and during his first year of residence here organized the Denison Baptist Church, of which he was pastor until 1863. After his retirement "every successive pastor found in him a judicious counsellor, an earnest co-laborer, and a warm personal friend."

REV. C. G. SMITH died at Creston, Iowa, in September, 1881. He was born at Homer, N. Y., November 27, 1813, and was baptized at the age of 18 by Elder A. Bennett. He attended school at a Methodist institution at Cazenovia, N. Y., and while there became a Methodist, but in 1837 returned to the Baptist faith and was licensed to preach. He went to Ohio and preached with success, then to Michigan, where he formed a Baptist church and was ordained as pastor. After a very active ministerial life and much affliction he came to Iowa and went on a farm, and afterwards passed on to his reward above.

The records of 1881 bear the names of two deacons and one beloved sister, in addition to the long and notable list of ministers, who went to their rest. DEACON EDWIN CADY at Danville, December 14, 1880, DEACON AZEL PRATT at Waukon, February 19, 1881, and the beloved wife of Bro-

ther H. H. Smith of Davenport, December 10, 1880. Of Deacon Cady "Rev. G. J. Johnson once said that in all his extensive travels and acquaintance he never met with a more benevolent man." The present writer can attest the same characteristic in a remarkable degree. Deacon Pratt "was an honored servant of the Lord, identifying himself with all the interests of the denomination to which he belonged." Of sister Smith it is said, "Some who come to earth are ever found in the chambers of the dying. They comfort the bereaved, they lift up the fallen, they nerve the faltering, they lead reforms and are first in the church. Such a person was Sister H. H. Smith of Davenport, who died in that city December 10, 1880, after four years of protracted suffering. She was born February 25th, 1819, and was baptized by Dr. Gillett into the 11th Baptist Church of Philadelphia in 1838. Was married to H. H. Smith in 1842, and moved to Davenport in 1850.

REV. PHILEMON PERRY SHIRLEY died since 1880, we believe at Cheyenne. He was born December 16, 1827, in Hancock county, Indiana, was converted and baptized in 1840, and in 1841 his parents moved to Iowa. Thirsting for knowledge, he studied, taught, and preached among the destitute, until, with a fair knowledge of natural science, he entered Madison University, New York. In 1854 he became pastor at Grafton where he was ordained. About 1855 he returned to Iowa. He labored with many churches in Illinois and Iowa, much of the time as an evangelist and helper of other pastors, and baptized about 1,000 converts. In 1879 he went with his family to California, and became pastor at Petaluma, but poor health preventing continuous pulpit work, he had returned part way back towards the east when he was called home. Sympathetic, genial and eloquent he continued to plead with men to accept the gospel as long as he had strength.

REV. JOSEPH T. ROBERT, LL. D., president of Atlanta Seminary, died in that city, since 1880. (The date in the two last cases not known.) He was born in Robertville, S. C., November, 1807. He was baptized in October, 1822, at Robertville, and in 1825 entered Columbian College, Washington, D. C. He was graduated with the first honors of his class at Brown University in 1828. In 1832 he was licensed to preach by the Robertville Church and entered Furman Theological Seminary, where he remained two years, and was ordained pastor of his home church in 1834 and in 1839 removed to Kenucky to become pastor at Covington. He returned south again about 1848, and was pastor at Savannah, Georgia, and in 1850 was called to Portsmouth, Ohio. About 1856 he came to Iowa, and lived a year or so on a little farm and preached at Ottumwa. He then became Professor of Mathematics and Natural Sciences in Burlington University. In 1864 he was secured by the Iowa State University as Professor of Languages, and in 1869 accepted the presidency of Burlington University. The necessity of a milder climate soon took him back to Georgia, where he accepted, in 1871 the care of the Augusta Institute for colored ministers established by the American Baptist Home Mission Society, which was removed to Atlanta, in 1879 and incorporated with the Atlanta Baptist Seminary under the presidency of Dr. Robert, "A scholar of the highest order and a perfect christian gentleman." Dr. Robert was of Huguenot descent. As a preacher and theologian he was sound and learned, a scholar of wide proficiency.

REV. DANIEL JEWETT died in the spring of 1882. He came to Iowa in 1844 and settled in VanBuren county. We have no statistical data of his life. REV. EDWARD OTIS, pastor of the Hayden Grove Church, died September 1, 1882. He was born in Ohio in 1816, and after three years

residence in Illinois, removed to Iowa in 1856. Nearly fifty years a christian, and twenty-three years a pastor, he was for seventeen years of the time pastor of the Hayden Grove Church. He was a faithful minister of the gospel and a devout and zealous christian. (See page 386.) DEA. SPENCER ALDEN of Anamosa, departed this life in 1882, aged 72. He had been a member of the Anamosa church sixteen years. He was greatly afflicted with Asthma for several years, but did not give up doing good. He was greatly interested in church-building and in Home and Foreign Missions, and made liberal provisions for both in the final disposition of his property. He left an earnest, christian "helpmeet" who still lives to continue his good works. CLEMENT LEACH, JR., died after only four years residence in Iowa in 1882. Educated for the law, but, "compelled by failing sight to relinquish that profession, he sought to live for Christ." He had been an efficient helper in the Sunday School at Galesburg, Illinois. MRS. A. PLUMLEY, wife of the veteran Missionary, Rev. A. Plumley, died at Goldfield, March 3, 1882. "Her life was devoted to the cause of Christ from childhood." As a wife and mother faithful and loving, her last work was work for the Master. MRS. BURKHOLDER, wife of Rev. J. C. Burkholder, died at her home in Dakota. She was well known in Iowa where her husband preached for many years.

REV. JAMES H. PRATT died February 6, 1883 at Atlantic, Iowa. (See page 398.) He had been but a few years in Iowa, but had attached himself to those who knew him, especially at Emerson and Atlantic where he served as pastor. "As a pastor he was kind, full of sympathy, like the Master, ready to do the Master's bidding. As a preacher, clear in statements of truth, sympathetic in its utterance, and earnest in its vindication. He ranked among our best men in all departments of ministerial life."

REV. A. C. SANGSTER died at Iowa City, January 3, 1883, in the 86th year of his age. He was born in London, England, March 6, 1797. His father was a member of the East India Company. He was ordained to the Baptist ministry in 1822, at Dummo, Essex. He came to America in 1832, and preached in a number of places in New York, city and state, and in Michigan, and in 1861 he came to Iowa, and though already advanced in years he served acceptably the churches at Downey, Richmond, Lone Tree, and Columbus Junction, besides preaching betimes at other places. "For six years he was confined to his room, where thrice a day he prayed that he might be permitted to go away and be with Jesus. He retained his memory to the last to a wonderful degree, and from a mind richly stored with choice Scripture and Hymns, he brought forth for his own encouragement and the edification of all." Sometimes the old fire would "flame up again and again," and he would say, "I believe I could preach better than I ever could." It has been the present writer's privilege to meet few men whose minds were so richly stored with spiritual truth.

REV. THOMAS W. CLARK died at DeWitt May 11, 1883, after a residence there of forty-three years. So says the Obituary Report of 1883. The earliest record we find of his name in the minutes is in 1858, where he is named as coming into Iowa in 1857. It is possible he may then have returned from a temporary absence from the state, having entered the ministry in the mean time. He was born in Queen's county, New Brunswick, February 24, 1808, and removed to Stark county, Ohio, in 1830. "He was the founder of the DeWitt Church and for many years the pastor, and was always a ready and willing worker in every good cause. The later years of his ministerial work he labored in the capacity of an evangelist, and under his

faithful labors many feeble churches were strengthened and enlarged." MRS. P. P. GOLDING, a constituent member of the church at Mechanicsville, died during the summer of 1883. "She became a life member of the Iowa Baptist State Convention in 1868, and often manifested a grateful remembrance of the Board for its aid to the weak church of which she was a member, as well as a deep interest in the work throughout the state."

REV. JEREMIAH HALL, D. D., died within the last few years, having resided of late years at Port Huron, Michigan. He was born at Swansey, New Hampshire, May 21, 1805. Baptized in 1816, in 1847 he was admitted by Madison University to the degree of Master of Arts, and in 1854 the degree of D. D. was conferred upon him by Shurtleff College. He took the regular course of studies in Newton Theological Institution, finishing in 1830. He was ordained February 3, 1831 in Westford, Vermont, and preached there and at Fairfax, and afterwards at Bennington. He was much interested in the founding of institutions of learning. In the spring of 1835 he removed to Michigan, and through his influence Kalamazoo College was located where it was, financial obligations assumed to secure it causing him afterwards "great embarrassment and loss." In 1853 he was elected president of Granville College, Ohio, and soon after entering upon his duties the name was changed to Denison University. He lived for a number of years at Waverly, Iowa, and at Shell Rock, where he was pastor of the Baptist church. It was the writer's lot to be one of his early successors at Shell Rock, and to take knowledge of the most excellent influence and Godly testimony of his life and work while there.

REV. EBER CRANE died at Mt. Pleasant, April 4, 1884 in the 76th year of his age. He was born in Killingsworth,

Conn. He was converted in his seventeenth year. Recognizing in early life the divine call to preach the gospel, he spent three years at the South Reading Academy, and in 1831 entered Newton Theological Seminary and graduated in 1832, and was soon after ordained pastor of the Baptist Church at Amesbury, Mass. He came west to Ohio under appointment of the Home Mission Society, and "served with much acceptance, churches at Akron, McConnells-ville and Garrettsville." In August 1853, he came to Mt. Pleasant, and though he held no pastorate in this state, "spent the declining years of his life in supplying pastorless churches near his home." "Like a shock of corn fully ripe he was gathered to his fathers."

REV. H. N. MILLARD died in the Hospital at Independence, May 2d, 1884. He was born in the state of New York, February 16, 1833. He came to Iowa in 1853, and was afterwards converted and joined the Baptist church at Comanche. He was ordained March, 26, 1872, and settled as pastor of the church at Lyons, where he served two years, followed by three years at Mechanicsville. "Here his ministry was blessed to the conversion of over twenty souls." He was pastor next at Boone, Iowa, nearly four years, and over fifty were baptized. For the last year and a half of his ministry he was pastor of the Mt. Pleasant and Pilot Mound Churches, and Missionary of the Convention. He was "a good minister of Jesus Christ," kind and loving, and pure in heart and life. "Greatly loved by all classes, and especially by the young." REV. JOHN WILSON died at Winfield in 1884. He was lately from England, a student of Spurgeon's College. And Dea. Robert Cole, at Council Bluffs, February 22, 1884. Brother Cole was long a useful member of the Mt. Pleasant Church and was well and favorably known all over southeastern Iowa.

We close our Obituary Notes with 1884. The annals of

1885 and '86 contain extended lists which rapidly closing space will not permit us to copy, even in condensed form. We may add here the suggestion that those possessing themselves of these Sketches, by taking care to obtain and preserve the Annuals of the two last and of succeeding years, may have quite an unbroken history both in this and all other departments.

For the facts given in the foregoing notes, of the long list of soldiers of the cross who have done duty in Iowa in some part of their service, and have received promotion, we have not been dependent upon any one source of information; but have drawn upon a variety of different sources, and have been aided in many instances by a long and intimate personal knowledge of the individuals. For convenience of reference we mention here the names of those who have been called up higher during the last two years, referring to the respective Annuals for the facts of their lives. PROFESSOR DAVID FORRESTER CALL at his home in Iowa City, August 1885. MRS. JOSEPHINE WEBBER BOWMAN, the beloved wife of Hon. M. T. V. Bowman of Des Moines, at the time the president of the State Convention, in November 1885. REV. WM. H. TURTON at his home in Farmington, Iowa, December 19, 1884, in the 73d year of his age. REV. NATHANIEL HAYS in the 72d year of his age. Ordained in 1849, and came to Iowa in 1856. Baptized over 500 converts in the States of Illinois and Iowa. REV. M. TERWILLIGER at Murray, September 16, 1885, in the 71st year of his age. DEACON GIDEON BEAR at Richmond, Iowa, in his 75th year. SISTER HOWELL, wife of Rev. A. F. Howell, at Toledo, Iowa, June 4, 1885. Converted in London, England, under the preaching of D. L. Moody, married in 1875, and came with her husband to Iowa in 1884. REV. J. M. MACK, at Boyden, Sioux county, Iowa, March 15, 1885, in his 76th year.

REV. THOMAS MILLER, thirty-five years a pioneer minister in Southern Iowa, the father of our missionary sister, L. Ella Miller, died in Kansas in 1885. REV. THOMAS C. TOWNSEND at Sidney, Iowa, March 5, 1885, in the 87th year of his age. Ordained in 1834. DEACON MAJOR W. RUDD, one of the constituent members of the Iowa Baptist State Convention, at his home in Washington, Iowa, March 25, 1885. REV. J. HENDRICKSON, "doing a good work among the Danes in our state," died of apoplexy at Independence, December 17, 1886, in his 59th year. REV. ANDREW E. LOVEGREN, at his home in Forest City, July 17, 1886, only thirty-three years old. REV. LYMAN STILLSON, the Hero Missionary, at his home in Jefferson, Iowa, March 23, 1886, in his 82d year. REV. ELISHA R. SWAIN, April 7, 1880, aged 85 years, 1 month and 25 days. REV. A. D. ABBOTT at Delhi, August 11, 1886. DEA. ALBION PARSONS at his home in Burlington in 1886. DEA. SAMUEL HARLAN at his home in Atlantic, in October 1886. MRS. RUTH FREY, wife of Rev. James Frey of Sigourney, April 1, 1886. MRS. ELIZA C. CRITENDEN, widow of Rev. O. L. Critenden May 19, 1886, at Des Moines. MRS. ADA GARTON DEWEY, a life member of the Convention, daughter of W. L. Garton of Des Moines, in 1886. REV. LEWIS BRASTED. (See page 132.) REV. ARCHIBALD L. FARR at his home in Florida in the fall of 1886, at the age of 60. "The end of a noble, useful and beautiful life." Some of his most successful work was done at Iowa Falls in our state. DEA. PENNY of the Pisgah Church; "A shock of corn fully ripe," late in 1886. And now as we close this record of lives translated from works to rewards; as in our mind's eye we gaze upward towards the golden streets; as we think of Him who ascended before, may we not hear the angels saying, as to the astonished disciples, "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven." "Even so, come Lord Jesus."

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